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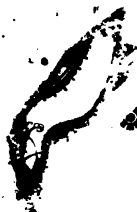


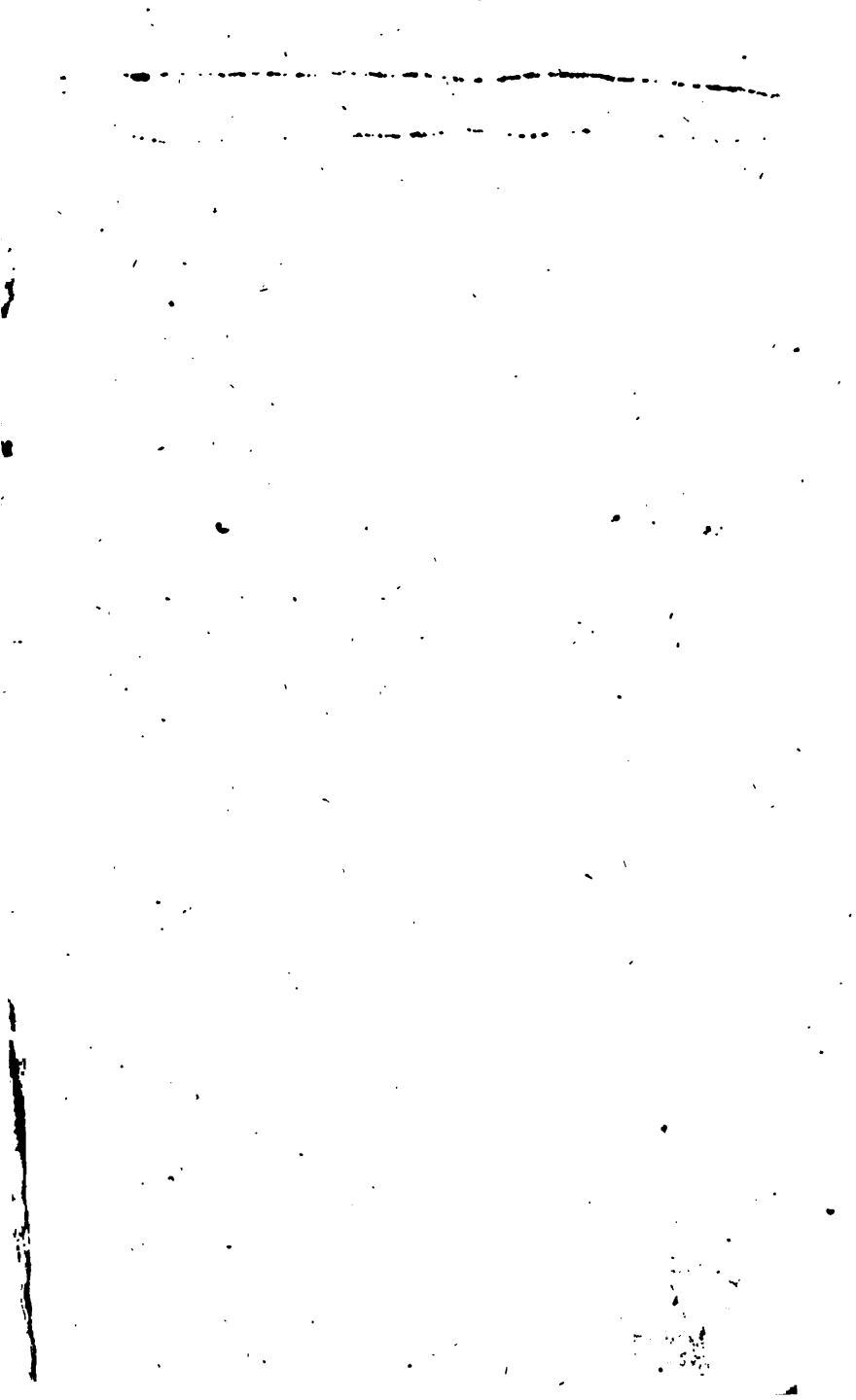
E. Coll. Bal. Coona

TAYLOR INSTITUTION,
—
BEQUEATHED
TO THE UNIVERSITY
BY
ROBERT FINCH, M. A.
OF BALLIOL COLLEGE.

1419







~~This Book was given by M^r Priestee
of Beeston in norfolk July 1717~~

J. G.

Jacq A N *Blythman*
E S S A Y

OF PARTICULAR
A D V I C E

John TO THE *World*
Young GENTRY,

F O R

The overcoming the Difficulties and
Temptations they may meet with,
and the making an early and happy
Improvement of the Advantages
they enjoy beyond others.

By the Author of
Youths Grand Concern.

L O N D O N:

Printed for JOHN WYAT, at the *Rose* in
St. Paul's Church-Yard. MDCCXI.



To the Honourable
Sir John Hobart, Baronet.

S I R,

AS your kind Acceptance of my former Book has encouraged me to present you with the Second, so your Academical Education and auspicious Improvements since your Perusal of *that* have (I doubt not) well disposed you for reading *this*, not only with an equal Candor, but with the more distinguishing Taste of a maturer Judgment. And tho' the Counsel here given be not nicely prepared for delicate Palates, that can relish nothing of this nature, unless compos'd with the elegant Seasoning of some ingenious Dialogue, or witty Poem, or diverting Romance, that may have a Tincture of Sport and Facetiousness, to suit the Humour of the Age we live in, yet 'tis hoped it will meet with some Readers besides your self whom neither the Briskness of Youth, nor the Splendor and Affluence of worldly Prosperity, has rendered wholly averse to such plain and faithful Monitions as are of great Importance to their present and future Happiness.

Serious Truths seriously delivered are not indeed very agreeable to the reigning Genius of Gallantry and Pleasure, so much in fashion, and so tenderly indulged. But as there is a Time to be allowed for the innocent Pleasures of Mirth and Diversion, so the Hours that are employ'd in the more studious Contemplation of Wisdom and Virtue, are naturally productive of that sort of Pleasure which is above all other the most solid, satisfactory, and durable.

Of this, Sir, your own delightful Experience may give you a Proof. Of this every knowing and unprejudic'd Person is so far sensible, that he cannot easily dislike a sincere and impartial Representation of the true State of Things, especially where there are great Dangers and Difficulties to be avoided or conquered, great Advantages to be improved, and immense Rewards to be won or lost, all which require Care and Conduct, Courage and Industry, and will never be slighted or supinely neglected by sagacious, noble, and generous Minds.

If you shall be pleased to reflect a little on the laborious and hazardous Atchievements of ancient Heroes recorded in History when they have only aim'd at Secular Glory, or on those of our own Times nearer in view; if you recollect with what Sweat and Toil, with how many perilous Expeditions and Fatigues of Camps, with what sharp and bloody Conflicts many
Young

DEDICATION.

v

Young Gentlemen of our own Nation have of late Years eagerly pursued Military Fame, and such Temporary Felicities, as the Favour of their Prince, and the Applause of their Country, you will certainly be willing to take some Pains, and use the serious Application of your Powers and Faculties for overcoming more formidable, because Spiritual Enemies, for procuring the Favour of Almighty God; and obtaining *a far more exceeding and eternal Weight of Glory*. We may remember, that neither the Heat of *Spain*, nor the Cold of *Germany*, nor the ill Temperature of any foreign Climate, nor the Scarcity of Provisions, nor the Strength of the Enemy, nor the Face of any Danger, could rebate the Courage of our brave Captains, after it was once inflam'd by the Esteem they had of the Merit and Distinctions of the Field, and their Ambition to augment the Lustre of their honourable Profession, tho' when it rises highest and shines brightest 'tis but sublunary and fading. Why then should any Difficulties, Trials, or Dangers, since to Divine Grace none of them are insuperable, discourage any Christians, of what Rank or Quality soever, from fighting under the Banner of their Lord and Saviour, who will confer infinitely better Rewards on all his faithful Soldiers and Servants.

In this greatest and highest Warfare there are many illustrious Examples of renowned Worthies that have triumphantly march'd before you, some of which the Second Chapter of this

Essay offers to your Consideration. God grant you may constantly and unweariedly follow the noble Patterns they have set you, until you your self, as well as they, shall give a bright Example to a degenerate Age, and render your self as eminently conspicuous in resisting and conquering all that is opposite to Piety and Virtue as any of them ever were. These are the Hopes, Wishes, and Prayers of him who is with all Respect,

S I R,

Your most faithful, and

in all Christian Offices

humbly devoted Servant,

J. G.

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A D V E R T I S E M E N T.

THE former Book, unto which this refers, was published with this Title, *Youth's Grand Concern: Or, Advice to Young Persons how to begin betimes to be wise, and good, and happy.* The first Edition of which being sold, there is now in the Press a Second Edition thereof, almost ready to be published.

London, Printed for John Wyat, at the Rose in St. Paul's Church-yard.

P A R-

PARTICULAR
A D V I C E
 TO THE
Young G E N T R Y, &c.

The Introduction.

TH E R E is no great need of instructing Young Gentlemen and Ladies what Ascendant they have over their Inferiors by Privileges of Birth, Titles of Honour, Precedency, Riches, and the like external Advantages, which distinguish them from meaner People. These things for the most part they soon understand, and sufficiently value. But with a tender Regard to their Souls, as well as with all Deference to their Quality, I beg Leave to remind them of a far more important Distinction amongst themselves than the fore-mentioned between them and others, *viz.* That those of them alone are truly noble and honourable to whom Honour is due upon a higher Account, and in whom it is made durable and immortal by the Addition of a solid intrinsick Goodness

to

to the superficial and vanishing Splendor of outward Greatness. Such of them shall be renowned while they live, and carry Honour and Felicity with them into another World, where they shall for ever enjoy the utmost Consummation thereof in the Perfection of Glory, while the rest, who neither love nor chuse what is really good, notwithstanding all the glittering Appearance of Earthly Pomp, shall be extinguished with Ignominy, and forced to lie down at last in obscure Darkeness, insupportable Anguish, and eternal Confusion.

The very Heathen Philosophers, Historians, Poets, and Orators, do all agree, that Honour and Nobility took its first Rise from Virtue; and some of them are so severe as to maintain, *That Virtue is the only true Nobility*, the only substantial lasting Honour, far above all the perishing Shadows of it. Neither will they give any Man Leave to arrogate to himself the Merit of his Ancestors, but plainly tell him, that unless he himself act worthily he dishonours his noble Progenitors, disgraces himself, and entails a Blemish on his Posterity. Is it not then greatly to be lamented, that any Persons descended from an ancient and illustrious Family, ingenuously educated, and possessing fair Estates, magnificent Houses, and large Revenues, should have no just Sense of *Honour*, nor take any Care that their Lives and Actions answer the Nobility of their Extraction, and the Eminency of their Rank and Station? Although their Titles and Escutcheons may shew

shew that their Ancestors had Piety and Virtue, Courage and Magnanimity; that they adored God, obeyed their Prince, served their Country, and were famous in their Generation; yet if any of the Posterity of such worthy Persons shall so far degenerate as to lead an atheistical and profane, or a lewd and dissolute, or a voluptuous and effeminate Life, will the Glory of their Ancestors preserve them, either from the Disesteem of Men, or the Reproaches of their own Minds, or the Indignation of Almighty God?

This sort of PREFACE, more honest than polite, may perhaps seem not very proper to conciliate the good Opinion of some Young Persons of Quality, who are every Day entertained with Applauses and Panegyricks, Complements and Caresses. But I would humbly beseech them to consider with themselves who is the Man that does them the most faithful Service. Is he the treacherous Flatterer, who intoxicates and destroys them with his luscious Poyson? Or is he not rather the sincere Monitor, who by plain Advice opens their Eyes, that they may see and avoid their Danger?

Early Piety, which I have recommended in a former *Book* as the *Grand Concern of Youth* in general, is as much the Concern of the Young Nobility and Gentry in particular as of any others. The Supreme Father and Lord of the Universe has proposed to all sorts of Persons, whether high or low, rich or poor,
the

the same Laws and Rules of Life, the same Terms and Conditions of obtaining his Love and Favour here, and Eternal Salvation hereafter, from the Performance of which there can be no Exemption or Dispensation for any one of us. The Sons and Daughters of Nobles, and the Children of Mechanicks and Peasants, are under the same Obligation to consecrate the Prime of their Days to the Author of their Being. If there be any Difference, those that are born to Wealth and Honour are upon that very Account so much the more obliged to be mindful of God, and their Duty to Him, by how much a larger Share of the Divine Beneficence has been imparted to them. The Arguments therefore which are used in the fore-mentioned Book to persuade Young People, without Delay, to apply themselves in their tender Years to the Remembrance of their Creator, and the Care of their Souls, may be as needful to be considered by the noble and honourable as by the meanest Readers. And the *Counsels*, *Cautions*, *Exhortations* and *Directions* there given, being useful and pertinent to be laid before them, as well as any that are of an inferior Rank, some of them I know have afforded *them* their serious Perusal. But yet for the further and more particular Instruction of those among them who shall be pleased to read what is here offered I purpose, with God's Help, to consider,

I. The

I. The Difficulties and Temptations to which in their State and Condition of Life they are usually exposed more than others.

II. The Possibility of overcoming those Difficulties, and obtaining a glorious Victory over all those Temptations.

III. The Means by which (if rightly used) they may be, not only possibly or probably but most certainly overcome.

IV. The Advantages which those that are in the upper part of the World enjoy above others, and the way to make an early and happy Improvement of them.

My attempting to give Advice to Persons whose Birth or Fortunes have placed them above the rest of Mankind, may perhaps be look'd upon by some as a confident Undertaking. But I have not adventured upon it without imploring his Leave and Assistance who is infinitely higher than the highest upon Earth, by whose Blessing, if these my well meant Endeavours shall do any good, (as I hope they will) tho' it be but to a few, I shall not be much concern'd for the Censure of others.

Gratitude also, as well as Hope of Success, has excited me to make this *Essay*. For having in my younger Time been Domestick Chaplain first to a Knight, then to a Baronet, who was
the

the only Son of a Peer and Privy-Counsellor, and afterwards for several Years to another Baronet, all which were of considerable Eminency for their Piety and Virtue as well as their Honour and Estates, and having by this means had the Opportunity of receiving many Favours, both from themselves and from their noble and honourable Relations, this has made me desirous to do some Service, if I can, to the Posterity of those by whom I have been so much obliged.

I have no more to add by way of Preface, but only to let the Reader understand, that when I had almost finished what I have here written I met with that pleasant and pious Book, *A Gentleman instructed in the Conduct of a virtuous and happy Life*, at the first Sight of which I had some Thoughts of not suffering my own to appear in publick. But after I had observed how much they differed from each other in Matter, Method, and Stile, I was of Opinion that mine also might be of use towards promoting the same good Design which that aims at. God grant that by his benign Influence the one as well as the other may be attended with the most desirable Effect.

E R R A T A.

Page 9. Line 14. read *specious*. p. 16. l. 15. r. of *much*.
 p. 21. l. 10. blot out *that*. p. 22. l. 29. blot out of.
 p. 25. l. 29. r. *Ill-nurture*. p. 40. l. 27. r. *as well as his*.
 p. 43. l. 22. r. *will be a lasting*. p. 98. l. 6. r. *those*. p. 104.
 l. 32. r. *in my former Book*. p. 114. l. 12. r. *falsening*.
 p. 115. l. 35. r. *my former Book*. p. 124. l. 4. r. *Exinaniti-*
on. p. 129. l. 35. r. *different*.

PARTICULAR
A D V I C E
 TO THE
Young GENTRY.

C H A P. I.

*Of the Difficulties and Temptations to which the
 Young Gentry may be expos'd more than others.*

Walth and Honour are great Theatres
 for the Exercise and Tryal of Human
 Life, to shew what Temper a Person
 is of : And tho' they are earnestly
 desir'd, and vehemently pursu'd, and may with good
 Conduct be excellently employ'd, yet the early pos-
 session of them in the rawness of younger Years, ge-
 nerally proves an impediment to early Piety, where
 due Precautions are not observed. 'Tis no easy
 thing to command and manage a high rising and
 flowing Fortune. The fuller our Sails are, and the
 wider they spread, the more hazardous will our
 Voyage be, through the blustering Winds and Storms,
 and all the variable Weather of an uncertain World.

The Splendor of Dignity, and the Affluence of Prosperity, do indeed ~~Smile upon us, and seem to look very pleasantly; but alas, their glittering Allurements,~~ intoxicating Delicacies, and treacherous Inchantments, are very apt to ~~dazzle the Eyes of the Mind; corrupt the Judgment; captivate the Affections, effeminate the Spirit, and weaken good Resolution.~~ Thus they draw Men aside from the regular and steady course of Wisdom and Virtue, unless there be a diligent Circumspection to avoid their Snares.

This is a Matter which ought to be truly and faithfully represented to Young Persons of Quality and Estate, not to discourage and dishearten them from attempting that which is of absolute Necessity towards their present and eternal Happiness; but by shewing them the Difficulties which those of their Rank may meet with in a Holy and Religious Life, to arm them against the Assaults of strong Temptations, to prepare them for the noblest Conflicts, and to animate them against all their Spiritual Enemies: Over whom by the Divine Grace and Assistance, they shall certainly obtain a glorious Victory, if they Strive Sincerely, Fight Manfully, and persevere in this Christian Warfare; as I shall afterwards more fully shew.

It has been an old Question, *Whether a Rich, Honourable, and Prosperous, or a Poor and Mean Condition, be most exposed to Dangers and Temptations?* And certain it is, that both the one, and the other, have Perils and Difficulties enough. Upon which account, a middle State between the two Extreams, seems most desirable; according to the Prayer of Agur, who begged that he might have no more than a competent Livelyhood, lest Superfluity should tempt him to Carnal Confidence, Profaneness, and Irreligion; or Penu-ry and Want, draw him to Theft and Perjury. Give me, says he, neither Poverty nor Riches; feed me with Food convenient for me; lest I be full and deny thee, and say Who is the Lord; Or lest I be Poor and Steal, and take the Name of my God in vain, Prov. 30. 8, 9. The Poor
Man

Man, that is put to his Shifts in his strait and indigent Condition, though he be honestly inclin'd, will find it no easy thing to continue Just and True, when he has an inviting Opportunity, First, To supply his Wants by Fraud and Rapine; and then to defend his Title to his Stolen Goods by a false Oath. He will also be prone to harbour a malevolent Envy towards those whom he dares not injure. But the Temptations of the Rich and Great, are more numerous and considerable. The abundance of their Wealth and Honour frequently begets Pride, vain Confidence, Imperiousness, Oppression, Idleness, Luxury, Sensuality, Forgetfulness of God, Contempt of Men. They that swim in a Sea of Plenty, flowing with all the Enjoyments that the greatest Store and variety of Creatures can afford, are commonly so taken up in the Fruition of them, that they have hardly room left for any serious Thoughts of the Almighty Creator: And though it be a strange unnatural Consequence, it is often seen, that by the multitude of the Benefits, the Benefactor becomes the less Regarded. *God made Jeshurun to ride upon the high Places of the Earth, that he might eat the increase of the Fields: He made him to suck Honey out of the Rock, and Oil out of the flinty Rock. He gave him Butter of Kine to eat, and Milk of Sheep, with Fat of Lambs, and Rams of the Breed of Bashan, and Goats, with the fat of Kidneys of Wheat, and the pure Blood of the Grapes for his Drink. But when Jeshurun waxed Fat, he kicked, and when he was grown thick and covered with Fatness, then he forsook God which made him, and lightly esteemed the Rock of his Salvation, Dent. 32. 13, 14, 15.*

Both Ancient and Modern Inquirers into the Errors of Mankind, have observ'd, that many of the ungodly, pernicious Passions and Sallies of Youth, many of those extravagant Caprices, wild Fancies, and unreasonable Appetites, which infect that Season of Life, Wither and Perish in the Embrio, where they are check'd by a narrow Fortune, and a mean Estate: But where there is Wealth to enliven them, that commonly Hatches

and Fledges the unhappy Brood. Those Projects of Pleasure and Lust, Ambition and Vanity, foolish Amours, and uncontrollable Liberties, which are too often the Objects and Entertainments of young Minds, are apt to start out and flourish in the Sun-shine of Earthly Grandeur and Prosperity, and will carry on a Person in these Circumstances, unless he resolutely suppresses them, to higher degrees of Sin than can ordinarily be practis'd, by those in a meaner and obscurer State.

The poor Labouring People are kept from the Excesses and Irregularities of a licentious and disorderly Life, by the emptiness of their Purses, the smallness of their Stores, and the necessities of their Condition. They are daily exercised under a sort of good Discipline both of Mind and Body, by the Care they are forc'd to take, and the Pains they must undergo to get a Livelyhood, which makes them ordinarily more Humble in their Behaviour, and more sparing and moderate in the gratification of their Appetites. But it is a Work of considerable difficulty for a Rich Man, especially for a Rich Young Heir, to lay a just restraint upon his Desires, and contain himself within the Bounds of a Regular and Vertuous Life. His Passions are raised by the warm Blood and Spirits within him, and the abundance of his External Goods affords him the means of obtaining almost every thing that he hath a mind to, or that can any way please his Humour or Fancy. And when it is thus in his Power to command all the Delights of Human Life, and all the Enjoyments both Lawful and Unlawful, that this World can afford; in the midst of so many and various diverting Objects, and in the full Tide of his Youthful Inclinations, as it will be hard for him to raise in himself any great Desire, or so much as hearty Willingness to exchange his Earthly Paradise for the Heaven above, so he will not easily discern the Use and necessity of those Graces and Virtues that qualify him to be an Inhabitant of that high

and

and holy Place. How many are there both Young and Old, that have little or no Sense of their needing the Support of Faith, or the belief of another World, while they are more than well enough content with the large Portion they have in this? Such Persons seldom see the use of dependence upon God, and daily imploring his Blessing and Protection; but they make *their Wealth their Strong City and a high Wall in their own conceit*, Prov. 18. 11. As if their Station were such, that they could defy the common Events of Providence to reduce them to a mean Condition. And when they thus *trust in their Wealth, and boast themselves in the multitude of their Riches*; as the Psalmist speaks, *their inward thought is, that their Houses shall continue for ever, and their Dwelling-places to all Generations*, Psal. 49. 6, 11.

I confess indeed Riches are really God's Blessing, and if rightly employ'd, may administer not only the Lawful Delights and Comforts of Nature, but the Means and Opportunities of eminent Virtue; as I shall afterwards shew. This great World, with all the Parts and Creatures of which 'tis Compos'd, and the Plenty and Pleasures it affords, has an inherent Goodness imparted to it in its Original Formation, whereby it may be useful to Man, both in the Support of himself, and the Service of God. There is no latent Contagion in the Nature of Things that are agreeable and delightful to our Faculties: Neither do they pervert the Minds of Men from any noxious Qualities of their own, but as they are corrupted by the Concupiscence and vicious Affections of those that possess them. The Poyson is not in the Flower, but the odoriferous Vapour is by the malignity of the Spider, converted into Venom, while the Bee draws Honey from it. 'Tis evident both from the Records of History, and the visible Instances of the present Age, that Holy and Virtuous Men have enjoy'd fair Estates, and all variety of Temporal Bless-

sings very innocently, and have become more Holy in themselves, and more Beneficial to others by such Enjoyments. But yet let our Young Gentry remember, that the managery of great Wealth is so nice and hazardous, that in very many it occasionally produces much Evil, and sometimes becomes the most mischievous Instrument of Sin; upon which account our Saviour stiles it the *Mammon of Unrighteousness*, Luke 16. 19. And daily Experience shews how hard it is for the Great and Rich not to pervert and abuse their Wealth some way or other; either by Arrogance and vain Glory, or by carnal Confidence, or by potent Injustice, or by Riot and Voluptuousness, or at least by an undue complacency in their Possessions, and an immoderate Affection for them.

There are four Things, which create Difficulties to all Persons of what Rank soever, in embracing and practising Religion; and these are

The Depravity of corrupt Nature,

The Power of evil Customs.

The Allurements of the World.

The Temptations of Satan.

The two first of these are as great Obstacles to the Young Gentry in their way to Heaven and Happiness, as they are to any other sort of People; but the two last are greater.

1. They come into the World with the same Depravity and Corruption of Nature, with which all the rest of Mankind are infected, and have the same Inclination from within towards Holiness and Virtue, which others have. Those that are honoured for their Birth, and Blood, and high Descent from Noble Progenitors, are conceived and born in Sin, as well as the meanest of Human Race, and have by Nature the like Propensions to Evil and averseness to Good, and the same hard Task to resist and overcome those innate Propensions and Aversions. Every Son and Daughter of sinful Adam, however dignified or distinguished in outward

ward Respects, has a laborious and painful Work within their own Souls, to oppose and withstand, to mortify and destroy the corrupt Inclinations, with which their Natures are polluted. Whoever will be a Disciple of Christ, must *crucify the Flesh, with the Affections and Lusts, and cut off the right Hand, and pluck out the right Eye that offend.* He must abandon his most beloved Sins, and endeavour to extirpate even those Vices which are most Natural and Delightful. And as this is an irksome Employment, a kind of waging War against our selves, so no Privilege of Natural Birth, even where there is the highest Parentage, can either exempt any Christian from engaging in this difficult Warfare, or make it become more easy to him.

2. As for vicious Customs, 'tis certainly as hard for the Sons of Nobles to break them off, as 'tis for the Children of Peasants; and the particular Habits which many of them contract, make it harder. Those that are born to great Estates, being many times bred up and indulged too long in Ease and Pleasure, get such Habits of Idleness and Voluptuousness, that they will not take the pains to overcome their evil Inclinations. And they are the more indisposed to all Earnestness of Endeavour in the Business of Religion, because they have not been very much accustomed to Labour or Diligence about any Matter. There are few thus delicately Educated, that will give themselves the trouble to read a Book of Advice, or to hearken to any good Instruction; unless it be insinuated with great Artifice, and surprizingly convey'd, in the agreeable Vehicle of some ingenious Apologue, or witty Poem. Such Persons have hardly the Patience to consider the most important and weighty Counsel, or any thing else that requires Thought and Attention.

If we search into the Reasons, why some People of Fashion are distinguish'd from their Inferiors, as much by their Vices, as by their Birth and Quality, we cannot ascribe it to a greater Depravity of Nature in them;

them; but we shall find the Causes thereof to be, for the most part, those ill Customs of Sloth and Negligence, which grew upon them in their Youth, by being over tenderly and softly brought up, and not sufficiently inured to Diligence and Industry, to Application and Attention of Mind. For by a most preposterous Education, instead of being exercised in solid Reason, for the right apprehension of Things, and instructed in good Morals for the Government of their Lives, and true Religion for the saving of their Souls; The first Principles that are commonly taught them, are, how to please their Senses, and pamper their Appetites; from whence one may easily guess, what sort of Habits and Customs, they are like to take up.

3. If we consider the Allurements of the World, and where it is that they chiefly prevail, we may soon perceive, that the Persons, who above others are most dangerously enticed by them, are those whom the Men of the World do most flatter, and who enjoy the Things of the World in the greatest abundance.

'Tis the Unhappiness of Young Gentlemen of good Estates, that they have commonly round about them many flattering Companions, dependents, and Servants, who wheedle and decoy them, by high Praises, and mean Compliances; who applaud their Vices, as well as their Virtues, extolling whatever they say or do, or at least extenuating and excusing what cannot with any Pretence be commended. These go along with all their Fancies, and entertain them with all sorts of things, which may take off their Relish for what is Wise and Good, that they may serve their own Designs, upon the weakness of their Conduct, and the corruption of their Manners. The World is full of base mercenary Souls, who continually make their Court to the Rich and Opulent. The Wealthy young Heir shall be follow'd by many of them, who will offer

fer up to him their poysonous Incense; stake Panegyrics upon his very Blemishes, and Caprices, and endeavour by Creeping and Colloguing, or any base Artifices, to insinuate into him, that they may participate of some of the Influences of his Plenty. These servile Spirits will be cruelly obsequious to all the Humours and Lusts of their Young Master, and the ready Instruments of accomplishing his most irregular Desires. 'Tis their Interest to please a Person, from whom they hope to receive Favours and Benefits; and that they may ingratiate themselves, they represent the least shadow of any good Quality appearing in him, as a most substantial Virtue; and colour and conceal all the Instances of his Sin and Folly, under some specious Name, or artificial Disguise. If he be Proud, Insolent, and Arrogant, they will call him Noble and Generous; if he be Covetous, he shall be stiled Frugal; if Prodigal, Magnificent. If he be Malicious and Revengeful, he shall be said to be Wary and Cautious; if he be Rash, Bold, and Daring, he shall be applauded for his Courage. Now, since all sorts of Persons, especially the Young, the Gay, and the Rich, are apt to cherish a good Opinion of themselves, and love to be commended and Flattered, rather than seriously advised, how hard must it be for such a one to correct any of his Faults, who is heartned, and encouraged in them all, by the soothing Caresses, and fawning Praises, of those false Friends, and dissembling Parasites, that continually feed him with fair Words, and scruple not to excuse and palliate the worst of his Actions.

Neither is his Danger less from the Things themselves, for the sake of which, his servile Flatterers do so much abuse him; viz. The Riches, the Pleasures, and the Honours of the World. These are the three great Baits by which the World Entices, Captivates, and Destroys the Children of Men, and none more than the Sons of the Nobles. Some general Account of these dangerous Snares, as they often prove, has been already

already given, and I shall now more distinctly and particularly consider each of them.

To begin with the First, The Danger arising from the deceitfulness of Riches. Of this we have a notable Instance in that Wealthy Young Man in the Gospel, who with much seeming Zeal and forwardness, came running to our Saviour, and with a Reverence worthy to be given to such an extraordinary Teacher, knelt down before him, and made this most important Inquiry, *Good Master, what shall I do, that I may inherit eternal Life?* Mark 10. 17. To which Christ replies at the 19th Verse, *Thou knowest the Commandments, Do not commit Adultery; do not Kill, &c.* As if he had said; You are not ignorant of these Laws and Precepts, the observance of which, God has declared to be the Condition of Life and Happiness. The Rich Young Man hereupon hoping to be commended for his Virtue, said unto Christ, *Master, all these have I kept from my Youth,* Verse 20. adding farther, as St. Matthew relates, *What lack I yet?* Is there any thing more to be done by me. Then Jesus beholding him loved him, and said unto him, *One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the Poor, and thou shalt have Treasure in Heaven; and come and take up the Cross and follow me.* Verse 21. Or according to St. Matthew; *If thou wilt be perfect, go and sell what thou hast, and give to the Poor, &c.* Matt. 19. 21. that is to say, Though you think you have already performed the indispensable Conditions of obtaining eternal Life; yet if you aim at a great degree of Perfection, and will do a Noble Act of extraordinary Piety, then shew your brave contempt of the World; distribute your Wealth among the Poor; lay aside all Earthly Affairs, and so you will be duly prepared to be a follower of me through Afflictions and Sufferings, and to be a Preacher of my Gospel, for which you shall have an extraordinary degree of Reward in Heaven. But this Young Man of Quality preferred his Estate here below, before all the immense Treas-

Treasures above, which our Lord had promised him, For he immediately forsook Christ, and went away grieved, because he had great Possessions, Verse 22.

Our Saviour indeed doth not seem to have bidden him part with his Estate, as a thing absolutely necessary to his being a good Man, but only as a thing necessary at that time, to his being one of his most eminent Disciples. This Injunction of our Blessed Lord, *Sell what thou hast and give to the Poor*, is no general or common Precept of universal Obligation to all the Possessors of Wealth: For if they make a liberal and Charitable Distribution of some competent part thereof, to relieve the Wants of the Indigent, they may very Lawfully and Comfortably enjoy all the Remainder, provided they be Pious and Just, Sober and Moderate in the use of it. But this was a special and peculiar Precept, particularly given to that Rich Young Man for his Trial, that our Saviour might hereby convince him of his inordinate Love of the World, and the Things thereof, which he was unwilling to relinquish; and also that he might from hence take occasion to represent the Dangers and Temptations, which great Riches create to the Possessors of them. For in the very next Words we meet with those his severe Sayings concerning Rich Men, Verses 23. 24. 25. *Jesus looketh round about and saith unto his Disciples, How hardly shall they that have Riches enter into the Kingdom of God. And his Disciples were astonished at his Words. But Jesus answered again and saith unto them, Children, How hard is it for them that trust in Riches to enter into the Kingdom of God? It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God.* At this Discourse his Disciples were not only mightily surprized, and startled, but so exceedingly amaz'd, that they cried out, *Who then can be saved?* Verse 26. They imagined that Christ affirmed it to be an impossible thing for a Rich Man to enter into the Kingdom of Heaven. Which Mistakes of theirs he presently corrects, by an intimation, that he chiefly spake of those that trust in their Riches? and that the great

great Obstacle in their way to Salvation, was not the bare possessing of Wealth, but the reposing their Confidence in it, and entertaining an immoderate Affection for it. But yet, because 'tis no easie thing for those that have Riches not to put their Trust in them; therefore he again asserts the great difficulty of the Rich Man's entring into the Kingdom of God, comparing it to a Camel's passing through the Eye of a Needle, according to a Proverbial Expression among the Jews, and especially the Talmudists, concerning a Matter very hard to be performed, though there were no impossibility in the Case; only he substitutes the Camel instead of the Elephant, which was used in their Proverb. And the Rich Man big with his Wealth, and carrying a large and heavy load of it, rather for others than for himself, is Elegantly enough represented by a Camel, as the Strait Gate which leads to Life, is by the Eye of a Needle.

I confess what our Saviour here speaks, may be thought chiefly to refer to his own Times, and the first Ages of the Church, when there was often a necessity of forsaking all Earthly Possessions to follow Christ; together with the suffering no small Scorn and Derision from the World, to which Rich Men exposed themselves, by taking so outwardly mean a Profession upon them. Upon which account it is the less to be wondred at, if in those difficult Times such were very hardly brought to subject themselves to the Gospel. *Eusebius* in his Sixth Book has particularly observed, That under the Persecution by *Decius*, the Rich Men among the Christians were most easily and miserably foiled. But yet in the Histories of all Ages, as well as those of the Primitive and Persecuted Church, we shall find how few comparatively there have been of the Wealthy and Opulent, that have been truly and stedfastly Religious: And the Experience of all Times has shewn, how hard it is to have an affluence of Riches, and not be too much exalted by them, or place too great a Confidence

in them, or be unwilling to part with them, even when they are called for by God himself.

The second sort of alluring Baits, with which the World enticeth Men, are its Pleasures. And none certainly are in greater Danger of being ensnared, and ruined by Pleasures, than those who have both the abundance of Wealth to procure them, and the Vigour of Youth to enjoy them. 'Tis no easy thing for such to suppress the Transports of the Voluptuous Appetite, who are continually furnished with all variety of delicate Provisions for its Gratification; and carry about them such plenty of Blood and Spirits, as naturally produces the strongest inclination towards, and the most quick and lively Relishes of all corporeal and sensitive Delights. Young Persons of Quality have their Lot and Station in a very charming and bewitching World, where they meet with all that their Hearts can desire for the entertainment of the Animal Life. They are surrounded with a thousand Objects, that awaken corrupt Imaginations, foment impetuous Lusts, and fill them with intoxicating Joys. There are suitable Allurements daily presented to every one of their Senses. For the Taste they have the most delicious Fruits, the most palatable Meats, and the richest Wines. For the Smell they have all the fragrant Herbs and Flowers, and all the odoriferous Perfumes that either Art or Nature can produce. Their Eyes are fed with diverting Prospects, with all manner of Ornaments and Beauties, not only in their Houses, Gardens, Furniture and Apparel, but also for the most part in the Persons, that either dwell with, or visit, or attend them. Their Ears are Ravish'd with harmonious and musical Sounds. And 'tis seldom but they have at command whatever Pleasure can affect any other Sense. Now, though a prudent and moderate Gratification of all these inferior Faculties, within the Rules and Measures prescribed by Reason and Religion, may be allow'd them; yet how hard is it for
such

such Darlings and Favourites of the 'World, not to devote themselves to Earthly Enjoyments; and sensitive Delights, not to immerse themselves in Matter, and become intirely in the Interests of Corporeal and Carnal Things? How difficult is it for such Persons to entertain in their Minds any just Esteem; or sincere Love, of those Pure and Spiritual, Divine and Heavenly Joys, which the pious Exercises of Religion do administer to holy Souls?

Neither in the third Place are the 'Honours of the World, such as Nobility, Preheminence, Dignity, Fame, Reputation, Applause; without their Temptations. Those Titles and honourary Badges that distinguish the Gentleman from the Crowd; and the outward Respects given him upon the account of those Advantages; do too often lift him up beyond Measure, filling him with a wonderful Opinion of himself; and a haughty and disdainful Contempt of others. The Height of his Place or Rank makes him sometimes adventure to speak, and act, as if he were above the Laws of God and Man, and beyond Reproof or Punishment from either. The pretence of Quality has emboldned some to assume such Liberty; as have rendred them at length the very Scandal of Christianity; and the Reproach of Human Nature. The splendor of their Dignity has cast such a glaring Light about them, that in the midst of the Glory and Gaieties of the World, and the Applauses of the admiring Multitude, they have not been able to know themselves; but imagining they were something more than Men; first they have learned to despise all their Fellow-Creatures, and from thence their Ambition taking a higher flight, has taught them to despise their God. There have been those who have esteem'd it a part of their Earthly Grandeur, to value themselves upon their rejecting and contemning the Laws of Heaven; as if the greatness of their Impiety made them so much the Greater Men. Such are those Heroes of *Venus*, who taking their Shame for their Glory; seek to Debauch themselves

themselves into Reputation, to derive Honour from their Lewdness, and shew their Magnificence in the Pomp and Riches with which they maintain their impudent Prostitutes. Such are those brave and valiant Sons of *Bacchus*, who boast of mighty Conquests at the Bottle and the Glass; first in drinking down the Company, and then in triumphing over their own Reason. To name no more, such are those Men of Honour, who adore their Maker with Oaths and Blasphemies, but think it beneath them to bow their Knees in devout Prayers; who give strange Proofs of a prodigious Courage in fighting against invincible Power, infallible Wisdom, and inflexible Justice. These are they who bless themselves in the bold attempts and high pursuits of their Pride and Luxury, and Irreligion; who having got above the pusillanimity of Conscience, deride the fear of an Invisible Judge; and being brim-full of their present Enjoyments, have no room left for any thoughts of their future State, whether it shall be in Heaven or Hell. By such Instances as these we may perceive, how great Temptations they are concerned to watch against, whose Birth and Fortunes have advanced them above the ordinary Ranks of People, and how difficult it is for them to perform sincerely that necessary part of their Baptismal Vow, the *Renouncing the Poms and Vanities of this wicked World*.

4. But 'tis also to be remembred in the last Place, that amidst all the Snares of the World, with which the Young People of Quality are surrounded, our Adversary the Devil, is very Bussle and Active, to represent to them those various Allurements with the greatest Advantage, flattering them in all the ways of their Hearts, and endeavouring by the most subtille Artifices, to draw them on void of Fear in the Paths that lead to everlasting Misery. His implacable Malice against Mankind, makes him perpetually exercised in his Machinations, Wiles and Devices, for our Ruine

ine and Perdition. And his most usual Method is to tempt by Objects without, and the corrupt Affections within, calling to his Aid our other two Spiritual Enemies, the World and the Flesh, which are in Combination with him. He is stiled *the God of this World*, and he *works powerfully* on the Men of the World, *the Children of Disobedience*, by employing and managing the Things, of the World as his Baits, and Engines, *to take them Captive at his Will*, 2 Cor. 4. Eph. 2. 2. 2 Tim 2. 26. Hence it comes to pass, that where there is an affluence of Wealth and earthly Prosperity, he is furnished with great variety of Materials, out of which he may form his fatal Snares: For his Strength and Art to tempt and Destroy, principally lies in specious Representations, and fallacious Promises much of Happiness in the enjoyment of Worldly Things. So that if Men have in their Possession, or at their Command, a vast plenty of inviting Objects near at Hand, and almost continually in their View, Satan easily conveys to their Fancies the most lively Images of them, together with all that Sweetness which he perswades them to expect, from indulging themselves in the free and unlimited Enjoyment of them, without being tied up to Laws and Rules. He dresses the World's Temptations in all their Pomp and Lustre, and sets them off with so many seeming Beauties and Delights, that their false Colours cannot be discerned, without a careful and impartial Consideration, nor their Charms resisted without a mighty Resolution, accompanied with continual Watchfulness, and fervent Prayers to God for the Grace, and Assistance of his Holy Spirit.

Our subtile Adversary makes also great Use of that variety of Allurements, which Wealth affords, to prevent the satiety and dislike, the same repeated Temptations would cause. For in the midst of such Abundance, where he can entice Men to *divers Lusts and Pleasures*, as soon as they are weary and cloy'd with one, he is presently ready to offer them another.

And

And he may well be suppos'd to be the more diligent and restless in his Endeavours to tempt the Great and Potent, the Rich and Noble, because if he prevails with them to espouse the Interest of his Kingdom, they may be much more serviceable to him in the promoting thereof, than meaner Persons can. He knows that by gaining one of these, he shall quickly have many other Profelytes. For if these walk in the Paths of Sin, there are great Numbers that will follow them. Their very Immoralities and Vices receive a kind of Reputation from the Honour that is given to their Persons; and their Impiety is the sooner imitated, because of their Wealth and Power. Thus we have seen how the Affluence of Wealth, the Variety of Sensual Pleasures, and the long Train of Earthly Pomp, make the *narrow Way and the streight Gate which leads to Life*, narrower and streighter to the Rich and Great, than they would otherwise be, and how the Subtile Adversary of Mankind makes use of all these, to obstruct their Passage to Heaven, or to render it more difficult.

C H A P. II.

The Possibility of overcoming the greatest Difficulties and Temptations, to which any Young Persons of better Rank may be exposed.

IN representing the various and difficult Temptations, which those that are born to Wealth and Honour do generally meet with, in a higher degree than others; my only Design has been to excite their greater Care and Diligence, and their stronger Courage and Resolution to encounter and resist them. I shall therefore in the next Place, evince and prove

the Possibility of overcoming all these Difficulties, and obtaining a glorious Victory over all these Temptations. I shall endeavour to make it appear, That none of those Potent Allurements of the World, arising from its Profits, Pleasures and Honours, with which the Rich and the Great are so much enticed, can be able to hinder them from living a Holy and Virtuous Life, if they stand upon their Guard, making a vigorous Resistance, and daily imploring the Divine Grace to enable them to persevere in so doing.

When the Disciples in *Matt. 19.* were Surprized and Amazed at our Saviour's declaring, *how hard it was for a Rich Man to enter into the Kingdom of God*, He tells them, that *with Men this is impossible; but with God all things are possible*: Thereby intimating that although the Temptations which Riches occasion are so many and great, that in Human appearance it hardly seems possible for a Rich Man to be a sincere Disciple of Christ, and to prefer Religion and the Rewards thereof before the Advantages of the World; yet by the Grace and Assistance of God, he may be enabled to conquer all those Temptations, and make so good a use of his Earthly Possessions, as to become an undoubted Heir of the Kingdom of Heaven. Such indeed is the Impotency and Weakness of our Nature in this degenerate State, since the Apostacy of our first Parents, that no sort of Persons of what Rank soever, whether they be Rich or Poor, Noble or Mean, Young or Old, can by their own Strenght, effectually renounce and reject those enticing Baites, which the World without, the Flesh within, or the Devil, both ways, may present unto us. But yet the resisting and overcoming the strongest and most violent Temptations, that any Christian, of what Quality soever he be, can meet with, is so far from being an impossible Achievement, that there is no more wanting to the accomplishing thereof, but these two Things; First, the hearty and constant imploring the Aid of God's Holy

Holy Spirit ; and then the going about this most necessary as well as difficult Work in good earnest, and vigorously attempting it with a stedfast Resolution, in the diligent use of those Means (which I shall afterwards mention) whereby so noble a Victory may be obtained. For where this Course is taken, the Spirit of God will certainly strike in with his Supernatural Assistance, and his Grace will be abundantly sufficient to fortify the sincerely resolved Christian against the most charming Allurements, and to support him under and carry him through the hardest Conflicts. The promise of God's Spirit and the Grace thereof, is one of the most express and most general Promises of the Gospel, made to all Ranks and Orders of Men, that are sincere and fervent in Petitioning for it. Our Saviour has assured us, that no Parent can be more ready to give Bread to his hungry Children, than God is to give *his Holy Spirit to them that ask him*. And the greater the Temptations are, to which any such Petitioners at the throne of Grace may be exposed, the greater Measure shall they obtain of the Divine Assistance, to resist and withstand them.

But to give some visible and undeniable Evidences, that Riches and Honour cannot create any insuperable Difficulties, to obstruct the Practice of Religion, nor any irresistible Allurements to Sin and Vice ; I will here produce a *Cloud of Witnesses*, a noble Army of truly illustrious Heroes, who (many of them in the very slippery Age of Youth) amidst all the Charms of Worldly Grandeur, and Blandishments of a prosperous State, have firmly maintain'd their Integrity, and conquer'd all the Opposition they have met with in the Paths of Holiness and Virtue. Of which worthy Patterns I shall make the larger Collection, partly because young Persons delight in Historical Passages ; but chiefly, because great and good Examples are not only manifest Proofs of the Possibility of performing the most difficult Duties, but instructive and quick-
ning

ning Encouragements to set about them. Whatever hath been once done in subduing the Violence of irregular Appetites, and renouncing those Poms, Vanities, and Pleasures by which they are excited, may certainly be done again, if any one will apply himself to it with the like serious and vigorous Endeavours, which were used by those that did it before him. And such Endeavours will naturally arise from that Emulation, which Illustrious Examples are apt to excite in every ingenious and generous Mind. I will first mention some Examples of this sort, recorded in the Sacred History, and then descend to such as our own Nation in these last Ages has afforded.

To begin with the most Ancient Family that ever was, that of *Adam*, the Father of all Mankind, and under God the Lord, and Possessor of all the Earth. We find, that his second Son, the Holy and Righteous *Abel*, was not Corrupted amidst all the Abundance of this World's Goods. He did not give up himself to Ease, Softness, and Luxury, but to the Innocent Labours of a Pastoral Life: Neither did his Wealth and Plenty make him forgetful of his Creator, but he religiously ador'd him with acceptable Sacrifices of the *Firstlings of his Flock, and of the fat and best thereof*. His Faith in God made him sincerely devoted to the Divine Pleasure, and Victorious over the World. *For by Faith Abel offered a more excellent Sacrifice than Cain; by which he obtained Witness that he was Righteous; Heb. 11: 4.* *Cain and Abel* had the same Parents, the same Education, and doubtless for the most part, the same affluence of Worldly Enjoyments, and the same Temptations arising from them, and yet the one proves a Saint, the other a Murderer. So great is the Difference that is made, by the right use and abuse of Things.

We may also observe in the Family of *Noah*, the other Great Father of all Humane Race after the Flood (among whose three Sons the whole Earth with all

all its Riches was divided) there were the Pious and Blessed *Sham*, and *Japhet*, as well as the Wicked and Corrupt *Cham*. The like may be remarked in the Posterity of the Patriarch *Abraham*, who in Wealth and Power was not inferior to the Kings and Princes of that Age. And yet as he himself was notwithstanding of the greatest Renown, for his admirable Faith, ready Obedience, and submissive Resignation to the Divine Will; even to the Slaying and Sacrificing of *Isaac* his most beloved Son, when God requir'd it: So that this Son of his was a Person of eminent Piety, willing to relinquish all the rich and delightful Accommodations and Provisions, with which his Father's great Wealth furnished him; yea, and to part with his own Life also, when he understood that there was a Command from God for his being offered up for a Burnt-Offering. For he meekly submitted, without making any Resistance; though he was strong enough to have done it, being in his twenty fifth Year when his Aged Father bound him and laid him upon the Altar. Whereas his other Son *Ismail*, was so immersed in the love of Earthly Riches, that he could not bear the thoughts of *Isaac*'s being made his Father's Heir, and thereupon vexed *Sarah* with his scornful Mocking and bitter Jeering, to such a degree, that the Apostle calls it a Persecution; *Gal. 4. 29.*

Isaac the Inheritor of *Abraham*'s Piety, as well as his great Estate; had likewise two Sons, *Esau* and *Jacob*, of very different Tempers, and they accordingly made a very different use of their large Possessions. *Esau* was a cunning Hunter, a Man of the Field, who eagerly pursued the Game, followed his Pleasure, and was much addicted to gratify his Sensual Appetite. Of this he gave a notorious Specimen, when coming Home one Day from Hunting, he so greedily desir'd his Brother's red Pottage, that he sold his Birth-right, with all its then Sacred Priviledges, for the obtaining it. But *Jacob* was in the general course of his Life, a sin-

cerely honest and plain-hearted, a most pious, just, and sober Person, as well in his Youth, while he was liberally maintained with all Fulness in his Father's House, as afterwards when he came to have fruitful Lands, numerous Flocks, and great Riches, of his own.

To instance next in the Sons of *Jacob*, though the greater part of them wickedly abused their Affluence and Prosperity, so that their evil Report was no small Affliction to the good Old Patriarch: For *Reuben* defiled his Father's Bed, committing Incest with *Bilhah*; *Simeon* and *Levi* were Brethren in Iniquity, Instruments of bloody Cruelty towards the *Schemites*; *Judah* left his Father's House, and by consequence the then Church, and Lodging with an *Adulteress* marries a *Canaanitish* Woman, against his Father's Consent; and afterwards incestuously polluted his own Daughter-in-law *Thamar*. All of them, except *Benjamin*, were guilty of unnatural and barbarous Inhumanity toward their Brother *Joseph*, whom they sold for a Slave. Yet in *Joseph*, who could not be withdrawn from his Duty to God, by all the Temptations of the World, we have a most illustrious Example for the Imitation of Noble and Generous Youth. He was neither softened with Luxury in the midst of Plenty, nor elated with Pride for the singular Love his Father had to him above his Brethren, nor transported with Vanity at the high Advancement of his own Prophetick Dreams foretold and promised. No Dangers or Sufferings, no Allurements of Prosperity, could break the Courage and Constancy of his Mind in adhering to Religion and Probity of Manners. In the House of *Potipher*, where his Prudence, Fidelity, and other Virtues promoted him to the highest Place next that of his Master, his inviolable Chastity made him a glorious and triumphant Conqueror over all the Sollicitations of his Lascivious Mistress. How bravely did he withstand the
unlaw-

unlawful Amours, and passionate Importunities of one so much his Superior, when there was not only his Youth, but many other Circumstances, that might have strongly inclined him to consent and yield? How gallantly did he despise all the Rewards and high Preferments he might have attained, by a criminal Obsequiousness to a Lady of such Quality; and all the Dangers he incur'd by denying her inflamed Desires, and exposing himself to her cruel Revenge? With what a resolute as well as modest Abhorrence did he pronounce that deliberate and peremptory Refusal of her Adulterous Motion? *How can I do this great Wickedness and sin against God?* And afterwards, when the Divine Providence had advanced him to be Ruler over all the Land of *Egypt*, next to the King himself; in that high Dignity he used his Power, Riches and Honour, with great Prudence, Justice, Moderation, and Clemency. He did not give up himself to a vain, pompous, and voluptuous Life, but diligently travelled through the Land, to appoint Officers every where and convenient Granaries, for laying up Corn in the Years of Plenty. And when the following Famine brought his inhumane Brethren into *Egypt* to seek Food, instead of being Revenged upon them, he liberally sustained and nourished both them and their Children.

My next Example shall be that of *Moses*, who being saved from Drowning by *Pharaoh's* Daughter, and adopted for her Son, spent all his younger Years in the Court of *Egypt*, where he had it in his Power to enjoy the greatest Riches, Pleasures, and Honours, that whole Kingdom could afford, and was surrounded, no doubt, with the various Temptations arising from them. But coming at length to a more mature Age, he began to think of abandoning all his Advantages in the Royal Palace; and after a solid, rational Deliberation, together with a lively Exercise of Divine Faith, he lays down all his Titles and Ho-

nours, and renounces his Relation to this August Princess, for the enjoyment of a better Title with, and a greater Happiness in the God of *Israel*. Which noble Action is thus briefly described in *Heb. 11. 24, 25, 26*. By *Faith*, Moses when he was come to Years, refused to be called the Son of Pharaoh's Daughter; choosing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a season; esteeming the Reproach of Christ greater Riches than the Treasures in Egypt; for he had respect unto the recompence of the Reward. Amidst the inviting Opportunities of Sensual and Corporeal Gratifications, with which the Palaces of Kings do abound, his Will was not influenced, nor his Choice determin'd by Sense and Passion, but by Reason and Faith. In the Fruition of the highest Court-Favours, while he beholds the specious offers of Secular Glory and Worldly Delights presented him, by *Egypt*; but withal considers they could not be enjoy'd, unless he joyned with the *Egyptians* in their Idolatry and cruel usage of his Brethren the *Israelites*, he easily rejects all these sinful, transitory, momentaneous Pleasures, which would end in a long and bitter Remorse; and rather chooses to be a Fellow-Sufferer with his dear Relations in their Hardships, Reproaches, and Persecutions, than to live in Pomp and delicate Voluptuousness among the Ungodly *Egyptians*: For by an Eye of Faith he was enabled to look beyond the present Ignominy and Sufferings, unto the future Glory and Joy, in which all his Afflictions would end.

I might next instance in *Ahijah*, a pious young Prince, tho' the Son of the Wicked and Idolatrous *Jeroboam*, whose Goodness was the more remarkable, because he not only conquer'd the Temptations arising from Riches and Honour, but those also to which he was doubtless not a little exposed, by the mischievous Influence of his Father's bad Morals, when all the rest of his Family were misled by them.

I might further illustrate what I have been now proving, from the Example of *Obadiah*; one of the Chief Ministers of State to *Ahab*, *Who did evil in the sight of the Lord more than all the Kings before him*. For even in *Ahab's* Court, than which none was more Corrupt, *Obadiah*, who had feared the Lord from his youth, remain'd a holy and excellent Person; not complying with the Idolatry of those Times. And when *Jezebel* was for sacrificing all the true Prophets to her bloody Rage, he hid an Hundred of them in a Cave; and fed them there.

The Lives and Actions of several great and good Kings of *Israel* and *Judah*, might also be here represented: But I will only mention some Passages in the pious Reign of *Josiah*; the Best as well as the Youngest of all those that ever sat upon the Throne of *Judah*; of whom it is said, *That like unto him there was no King before him, that turned unto the Lord with all his Heart, and with all his Soul, and with all his Might, according to all the Law of Moses; neither after him arose there any like him.* He had not only those ordinary Temptations to contend against; which every young Prince meets with, when in the Greenness of his Years, being put in possession of vast Treasures, Royal Dignity, and Supream Power, he is continually Caress'd, and almost Ador'd by flattering Courtiers: Besides these, he met with other considerable Difficulties and Disadvantages from the Ill-nature of his Father *Amon*, and the great Corruption of the Age. For at that time the Ten Tribes being carry'd Captive, *Judah* and *Benjamin*, who were only left in the Land, had made a general Defection into all manner of false Worship: And yet even in this dark Midnight of Apostacy, when the true Church had hardly a visible Being upon Earth, the bright and shining Zeal of this young King discover'd itself very early, in opposing all that strong and prevalent Faction of Idolatry, with which the whole

whole Jewish Court and Nation was overrun. By that time he was but Sixteen Years of Age, tho' there was scarce any true Worship or Worshipers to be found, he appear'd in the Cause of God with such Courage and Resolution, that he carry'd all before him, and turn'd the whole Nation from their Idols to the true Religion, not suffering any Reliques of Idolatry to remain among them. In the 22d. and 23d. Chapters of the second Book of *Kings*, and in the 34th and 35th of the second of *Chronicles*, we have a large History, of his eminent Piety expressing itself, in his affectionate Tenderneſs at the reading the Law, his engaging moſt inviolably both in his own Name, and the Name of his People, to obſerve the Words thereof, his ſolemn keeping the Paſſover in ſuch a manner as had not been known from the Days of the Judges; together with his holy Zeal in burning the Veſſels of *Baal*, ſlaying, or putting down the Idolatrous Priests, demolishing and deſiling the High Places, taking away the Horſes of the Sun, burning the Chariots, deſacing with Indignation whatever Monuments could be found of wicked Paganism; and, in fine, omitting nothing that might reconcile God, purge *Judah* and *Jeruſalem* from their falſe Worſhip, and avert the Divine Judgments, by making a perfect Reformation among them, ſo far as all his Power and Authority could effect it

To the Examples I have produc'd, ſeveral more of the Worthies recorded in the Old Teſtament might be added. But for Brevity ſake, I ſhall paſs over all the reſt, except *Daniel* and the three other young Noblemen of *Judea*, his Excellent Companions, who were carry'd Captives to *Babylon*, and educated in the Court of King *Nebuchadnezzar*. Theſe are ſuch illuſtrious Inſtances of a glorious Victory over the Temptations ariſing from the Riches, Honours and Pleaſures of the World, that it may be thought a great Omiſſion, if I ſhould ſay, nothing of them,

Nebuchad-

Nebuchadnezzar had commanded the Master of his Eunuchs or Pages, to seek out among the Jewish Captives some of the choicest Youth, both for Beauty and Wit, of the Royal Blood, or Noblest Families, who might be train'd up in the Learning of the *Caldeans*, and fitted for the King's Service. Among others he pitch'd upon *Daniel*, *Hananiah*, *Mishal* and *Azariah*, giving them the Names of *Beltshazzar*, *Shadrach*, *Mefhach* and *Abednego*. And that their Minds might be the more easily alienated from the Religion of their Country, the King order'd them to be bred up in Delicacy and Voluptuousness, having appointed them a daily Portion of such Meat as he had at his own Table, and such Wine as himself drank of. But they knowing many of those Meats to be forbidden the Jews by their Laws, and fearing lest they should be too much pamper'd with such delicious Fare, deny'd themselves all the rich and palatable Gratifications of the Court Diet, and prevail'd with their Governor to suffer them to live upon Pulse and Water. Afterwards, when at the Time appointed, they were brought to attend the King, they not only look'd fairer and fatter than the other Youths, but by the Divine Gift, and for a Reward of their Religious Mortification, they appear'd in all Matters of Wisdom and Sciences to excel all the Astronomers and Philosophers in the Kingdom. *Daniel* being skilful in all Visions, and having interpreted the King's Dream, was rais'd by him to great Honour, and made Governor over all the Province of *Babylon*, in which his three Friends also, *Shadrach*, *Mefhach* and *Abednego*, were at his Request made principal Officers. But when *Nebuchadnezzar* erected his Golden Image, commanding all to fall down and Worship it, and threatening that whosoever refus'd should be the very same Hour cast into the burning Fiery Furnace: What a sharp Trial was this of the sincere Piety of these three noble Youths? They must
either

either apostatize from the true Religion into Paganism and Idolatrous Worship, or else they must lose all their Temporal Advantages, Offices and Preferments, and suffer a most cruel and painful Death. This was a perplexing Case. But their Religion is dearer to them than their Lives, and all their richest Earthly Enjoyments. No Honours or Pleasures can allure them; no Disgrace or Torment can affright them into the obeying the King's Command, in a Matter so manifestly contrary to the Commands of God. They knew their Duty, and resolv'd to adhere to it, whatever they suffer'd, tho' they were forc'd to exchange the present Accommodations the King's Bounty had given them, for the devouring Flames to which his Wrath condemn'd them.

The like noble Contempt of Earthly Grandeur, and of Life itself, appear'd in *Daniel*, who being afterwards Prime Minister of State, in the Reign of *Darius*, regarded not the severe and irrevocable Decree of the King, when it forbade his Devotion to God under the most dismal Penalty. For notwithstanding that impious and cruel Edict was sealed according to the Law of the Medes and Persians, he went into his House, and his Windows being open in his Chamber towards Jerusalem, he kneeled upon his Knees three times a day, and prayed, and gave thanks before his God, as he did afore-time. Neither the Allurements of the Court, nor the Malice of his Enemies, nor the irresistible Sanction of the bloody Edict, nor the inevitable Terrors of the hungry Lions, were of sufficient Force to divert *Daniel* from the publick and solemn Performance of what he thought his necessary Duty.

I might likewise give Instances out of the New Testament of divers eminent Persons, in whom Wealth and Honour were accompanied with true Piety and sincere Religion. Such was the Nobleman mention'd in *John 4. 46.* suppos'd to be an Officer in the

the Court of *Herod the Tetrarch*, who believ'd in Christ, together with his whole House, *ver. 53.* Such was that noble and generous Lady, *Joanna the Wife of Chusa*, King *Herod's* Steward, who was one of those pious Women that *ministred unto Christ* of their Substance, *Luk. 8. 3.* Such also, as 'tis credibly suppos'd, was *Chusa* himself; whose Wife could hardly have been so Liberal to our Saviour; if he had not consented to it. Neither was he an ordinary Steward, but rather Procurator, or Deputy-Governor, under *Herod* of the whole Tetrarchy; as the Word *ἐπίτροπος* in the Opinion of good Commentators seems to import. Such were *Nicodemus*, a Ruler of the *Jews*; *Joseph* of *Arimathea*, a rich and honourable Counsellor; the most excellent *Theophilus*, to whom *St. Luke* dedicated his Gospel, and the Acts of the Apostles; the *Ethiopian Eunuch*, who was Lord-Treasurer to Queen *Candace*, and instructed and Baptiz'd by *Philip*, *Acts 8. 27.* *Sergius Paulus*, Pro-consul, or Pro-pretor of the Island *Cyprus*, and converted by *Barnabas* and *Saul*, *Acts 13. 12.* the *Grecian Ladies* converted at *Berea* by *Paul* and *Silas*, *Acts 17. 12.* *Dionysius the Areopagite*, *Acts 17. 34.* Such also were divers noble Christians in the very Family of the Emperor *Nero*, who were Saints as well as Courtiers, *Philip. 4. 22.*

But lest it should be objected, that most of these Examples, collected out of the sacred Records, were such extraordinary Persons as had more than common Assistance from God, I will, in the next place, set before my Readers, the excellent Patterns of divers young Princes, Noblemen, Gentlemen and Ladies, in these last Ages, who (notwithstanding the Temptations to which those of their Rank are liable) have been truly and sincerely, and most of them eminently Religious. Not to ransack foreign Histories, I will content myself to give some choice Instances of this sort; which our own Nation hath produced

duc'd. And most of them shall be such, as not only shew the Possibility of overcoming those Obstacles of Piety, which Wealth and Honour generally create, but are also not a little instructive in the manner of doing it, and highly worthy of Imitation.

To begin with King *Edward* the Sixth. During the Life of his Father, in the midst of all the Pomp and Splendor, Riches and Pleasures, with which the Heir of so great a Crown must be unavoidably surrounded, he gave (as our * Histo-

* See *Bp. Burnet's History of the Reformation*, Part 2. rians tell us) many early Indications, not only of a good Disposition to Learning, but also of a wonderful Probity of Mind, and above

all, of great Respect to Religion, and every thing relating to it: So that when he was once in one of his childish Diversions, somewhat being to be reach'd at, that he and his Companions were too low for, one of them laid on the Floor a great Bible that was in the Room to step on, which he beholding with Indignation, took up the Bible himself, and gave over his Play for that time.

He began his Reign in the Ninth Year of his Age, almost as early as the pious *Josiah*, whose Example he exactly imitated in his earnest Endeavours for the Advancement of the true Worship and Service of God, and the Suppression and Extirpation of all Idolatry, Superstition, Profaneness, and other Abuses; insomuch that when the Emperor of *Germany* demanded by his Ambassador, that he would permit the Lady *Mary*, his Sister, to have Mass said in her House; he refus'd to allow thereof, looking upon it to be Impious and Idolatrous. And when the Council sent Arch-bishop *Cranmer*, and Bishop *Ridley*, to intreat him upon some politick Considerations, and for the preventing of greater Mischief, to grant the same, tho' he was at length overcome by their Persuasions, yet he could not refrain from Tears, extremely

treably lamenting his Sister's Obstinacy in her gross Errors and Superstition. During all his seven Years Reign he had a great Regard to Justice, and was tender and compassionate in a high measure ; so that he was much against the taking away the Lives of Hereticks. His Care of the Suits of poor Persons was extraordinary, and he gave Dr. Cox special Charge to see their Petitions speedily answer'd, But above all things, he shew'd his Zeal for true Piety, being very constant in religious Duties, most devout at Prayers, most attentive at Sermons, and taking Notes of such things as more specially concern'd himself.

In the whole Course of his Sickness, which lasted several Months before it carry'd him off, he express'd great Submission to the Will of God. And when Bishop *Ridley* preach'd before him, and took occasion to discourse on the Works of Charity, and the Obligation that lay on Men of high Condition to be eminent in such good Works. This touch'd the King to the Quick ; so that presently after Sermon he sent for the Bishop. And after he had commanded him to sit down by him, he resum'd most of the Heads of the Sermon, looking on himself as chiefly concern'd therein, and desiring him, as he had already given him the Exhortation in general, so to direct him how to do his Duty in particular. The Bishop, astonish'd to see such Tenderness in so young a Prince, burst forth in Tears of Joy, and with the King's Consent, consulting with the Lord-Mayor, and Court of Aldermen, how the Poor should be reliev'd ; his Majesty thereupon order'd the *Gray-Friars Church* near *Newgate*, with the Revenues belonging to it, to be a House for Orphans ; *St. Bartholomews* near *Smithfield* to be an Hospital ; and gave his own House of *Bridewell* to be a Place of Correction and Work for such as were Idle. He also confirm'd and enlarg'd the Grant for the Hospital of *St. Thomas* in *Southwark*,

Southwark, which he had before Erected and Endow'd.

He seem'd glad at the Approaches of his Dissolution; only the Consideration of Religion and the Church affected him much; and upon that account he said he was desirous of Life. And when his Spirits and Body were so weak that he found Death very near, being most willing to exchange his Earthly Crown for the Glory and Happiness of Heaven, he most solemnly and devoutly compos'd himself for his Departure. His whole Exercise was in short Prayers, and Ejaculations most sincerely and fervently offer'd up to God, hardly intermitting them under the Pangs of Death, until he breath'd out his innocent Soul.

My second Example of the happy Union of Goodness and Greatness, Princely Dignity, and Eminent, as well as Early Piety, shall be that of Queen *Elizabeth*, the Sister of *Edward* the Sixth. In her very Childhood, being three Years older than her Brother the Prince, and admitted to keep company with him, she us'd in her pretty Language to teach and direct him in the Principles of Religion, and Rules of Morality. By which Converse together, and the Agreeableness of their ingenious and pregnant Dispositions, there grew an intire and cordial Affection between this Royal Brother and Sister. They had both of them the same Preceptors, and were both equally desirous to look into Books as soon as they knew any thing, and equally admir'd for their forward Proficiency. Their first Hours were spent in Prayers, and other religious Exercises, either reading some Historical Passages in the sacred Volumes, or hearing some Exposition of the Christian Doctrine. The rest of the Morning they were instructed in some Language or Science, or Moral Precepts. They began with God, who bless'd the Institution of their tender Years with such Improvements, as were beyond

yond their Age, and made their blooming Virtues to thrive and flourish, notwithstanding the Luxury of the Court, and the very bad Example that had been given by their Father King *Henry*.

After his Death, when the young Prince was Crown'd, the Lady *Elizabeth* gave way to his State, and presum'd not to continue that Familiarity and Freedom which had been usual between them. The most Loyal and Dutiful Affection made her Honour him as her Sovereign, as well as Love him as her Brother. And being remov'd from the Court to a Country-Seat, she led a pleasant and contented, as well as retir'd Life, having more Leisure to contemplate and practise those useful Instructions and Exercises, in which she had been formerly conversant.

When her Sister, Queen *Mary*, came to the Crown, no Promises nor Threatnings, nor any other Artifices could draw her over to the *Roman* Communion. Her Constancy in the Reform'd Religion was not to be shaken; tho' she met with very inhuman Usage, and was often under no small Fears and Apprehensions of Death it self. All which Troubles and Dangers she might have easily avoided, and liv'd at Court in great Pomp and Pleasure, if she would have turn'd *Papist*. But she chose rather to pass even her youthful Days under sad Afflictions, than to depart from the Truth, or comply with Idolatry and Superstition, for the sake of any Earthly Enjoyments. And God, who was her Almighty Protector, made her Trials and Sufferings an excellent Preparation for that high Degree of Sovereign Majesty, to which she was soon after advanc'd, and which she not only manag'd with singular Wisdom, Piety, Justice and Clemency, but also held in the greatest and longest Course of Prosperity and Glory, that ever any of her Sex attain'd to.

I will mention but two more Examples of Crown'd Heads, whom Religion and Virtue, as well as Royal Dignity, have made most Illustrious. Those are the late Queen *Mary* the Second, and her Sister Queen *Anne*, under whose Just, Benign, and Happy Government we now live.

Mary the Second did certainly equal, if not excel, the Admirable *Elizabeth*, in the Piety of her Youth, and the Prudent and Magnanimous, as well as Religious Conduct of her riper Years, both before and after her Swaying the *Britannick* Scepter: Tho' it pleas'd the Divine Providence to make her Reign almost as short as that of *Mary* the First. God Almighty grant unto our most Gracious Sovereign Queen *Anne*, That, as she has surpass'd *Elizabeth*, in her Sacred and Auspicious Beginnings, and Successful Progress; so she may continue to exceed her in the Length, as well as the Glory of her Reign.

These two Royal Sisters have given the highest Recommendation of Religion to all our Nobility, and Gentry, and indeed to all the People of our Nation. I shall say no more of Her present Majesty, lest I should be suspected to do it out of Ambition or Flattery: Tho' I might otherwise be very copious in the just Penegyrick of an Example, which, if follow'd by Her Majesty's Subjects, would quickly make them all both Good and Happy, of what Age or Rank soever they be. But I shall give some further Account of the Life and Actions of our late Queen *Mary*, which I have for the most part collected from my Lord Bishop of *Sarum*, the late Dean of *St. Paul's*, and other eminent Persons, who have transmitted her Character to all Posterity.

The rare Endowments, both Human and Divine, of our late Gracious Sovereign Queen *Mary* the Second, were equal to her Grandeur and Dignity, and She made it appear by the whole Course of her Life, and by her dying Breath, That unfeigned Devotion,
strict

strict Virtue, and holy Zeal, may be consistent with the largest Worldly Possessions, and the highest Earthly Glory and Greatness.

In the early Dawn of her Infancy there soon shin'd forth the conspicuous Prognosticks of a true and far from counterfeited Piety. For when in her tender Years, having lost an excellent Mother, she was bred up under the Tuition of Persons less concern'd, in a Court full of all manner of Pleasure and Voluptuousness, such was her Constancy, Temperance, and Modesty, that no Example of others, tho' Great or High; no Allurements of Vice, tho' strangely Tempting, could force her to go astray.

In the first Blooming of her Youth, this Princess display'd the rare Excellency of her Natural Disposition, flowing from an upright Heart, guided by a discerning Judgment, and crown'd with a serious Wisdom, beyond her Age, the blessed Effect of Supernatural Grace, rather than the Product of her own short Experience. From the Instructions of a Reverend Bishop she so cordially imbib'd the true Reform'd Religion, that she could never be shaken in her Belief thereof by any treacherous Insinuations, never seduc'd from its Practice by any Proposals of Reward, or Menaces of Punishment.

In the Fifteenth Year of her Age she was Marry'd to the Prince of *Orange*, afterwards King *William* the Third, of Glorious Memory; and during all the Seventeen Years of her Marry'd State, She was such an illustrious Pattern of all Virtue, as well as of Conjugal Love, that the King profess'd he could never see any thing in her, that he could call a Fault. Admirable were the Accounts we heard of this Princess from her Court at the *Hague*; and after her Accession to the Crown of *England*, the Presence of such Heroick Goodness made a greater Impression upon our Eyes, than the Fame thereof had before done upon our Ears. We beheld her solemn and

unaffected Devotion; her humble Seriousness at Prayers, her fix'd and unweary'd Attention to Sermons, her religious Observation of the Lord's Days, her Monthly Communions, and more than ordinary Preparations for them. She was likewise very Exemplary in her daily Retirements for the Duties of the Closet; her sincere Zeal for the healing our unhappy Divisions in religious Things; her Love to all good Men, tho' of different Persuasions; and her eminent Works of Beneficence and Charity. She understood her Religion, and devoted her self to it with an ardent Affection, and an holy Practice. Neither were her Graces and Virtues blemish'd by any Vanity or Affectation.

When she was told of a Spirit of Devotion and Piety, that was spreading it self among the Youth in and about the City of *London*, she receiv'd the News thereof with great Satisfaction: She enquir'd often, and much about it, and was glad to hear, that it went on and prevail'd. The Salvation of others was the Subject of her Care and Labour, as well as her own. Those that were employ'd in her immediate Service, were often Corrected by her, when being over Zealous for her they seem'd negligent of God. She would not admit of their Sedulities, but when sanctify'd by Prayer. *It behoves you*, said She to them, *in the first place to serve God, that's your first Duty*; I will have none of your Attendance, but upon that Condition. None had a more just Esteem for all sorts of Persons, whose Actions spake them to be truly Virtuous and Religious: But the Irreligion and Profaneness that was too common in the Nation, fill'd her with melancholy Reflections, and engag'd her in much secret Mourning.

The Death of this Excellent Queen was such, as it might be presum'd such a pious Life would end in. She was so compos'd throughout her Sickness, that 'twas evident She had no Disturbance upon her Mind.

Mind. When the first Intimation was given her of the Danger she was in, she replied to this effect. *I have been instructed by the Divines of our Church, how very hazardous a thing it is to rely upon a Death-bed Repentance. I am not now to begin the great Work of Preparation for Death: And I praise God I am not afraid of it. At another time she said, Though she did not Pray for Death, yet she could neither wish nor pray against it. Being herein entirely resigned to the disposal of Divine Providence, there appeared not in her the least Sign of Regret for the leaving those Temporal Greatnesses; which make so many of high Estate, so unwilling to die. The Joys of a good Conscience, and the Powers of Religion, gave her Soul, (as she declar'd to those about her) very sensible supports, even when her frail Body was sinking under the last Agonies.*

My next Instance shall be the most Noble and Heroick Prince *Henry*, the Eldest Son of King *James* the First. In the ~~14th~~ Year of his Age, as he began to form his ~~Body~~ Manly Exercises, so the Diviner sparks of Wisdom and Vertue, Majesty and Modesty mix'd together, began to shine forth from his Mind, and shewed themselves more and more every Day. But when he came to his fourteenth or fifteenth Year, he behaved himself like one that had got above all the enticing Vanities of the Court, and plainly discovered not only Presages, but present Indications of a solid Judgment in almost every thing, joyning the Gravity of Manhood with the Sweetness and Pleasantness of Youth. In the House of God his Devotion at Prayers was Humble and Reverend; his Attention to Sermons Constant and Fixed, concerning which, he failed not to give particular Commendations, when they were such as tended to promote Piety and Holiness of Life. Such was his Zeal against prophane Swearing; that he ordered Boxes to be kept at three several Houses, where he successively resided, viz. *St. James's, Richmond, and Nonsuch*, causing all

that did Swear in his hearing, to pay Money to them, which was afterwards distributed to the Poor. And in his own Practice, he was very careful totally to avoid all taking God's Name in vain, or using any the smallest rash Oath. His Words were plain and sincere, without Dissimulation or Flattery. His Promises were inviolably observ'd, and he never willingly disappointed the Expectations he had rais'd. His Purposes were the Effects of mature Deliberation, and not to be altered, when he had resolv'd. In the Sixteenth Year of his Age, he was made Prince of *Wales*; the Revenues of which he did not consume in any youthful Caprices, or wild Extravagancies, and costly Vices; but managed them with all convenient Frugality, and left them much improved at his Death; although where his own Honour, or others Desert, or Poverty, mov'd him, he was very Liberal. But his chief Concern was for the Honour of God, and that shew'd itself, not only in the immediate Duties of Religion, but in his Civil Actions, and more especially in the kind Expressions of his Favour and Affection to Good Men, particularly to Good Preachers; but he Discountenanced all sorts of Vicious Persons. In his last Sickness, which seized him when he was about Eighteen Years old, he had very Pious Conferences with the Archbishop of *Canterbury*, in which he declared his most willing Submission to the Divine Pleasure; his just Contempt of this vain World; his Faith in Christ, only for Remission of his Sins, and his certain hope of a glorious Immortality. On the Day of his Dissolution, he lay patiently striving between Life and Death, till about Eight a Clock at Night, and then meekly and quietly yielded up his Spirit to his Blessed Saviour.

More such Instances of Pious and Religious Princes might be given; but I shall next present the Reader with some Examples Beneath those of Royal Dignity, and yet sufficiently Illustrious, for their prudent Use, and

and innocent Enjoyment of Wealth, and Power, and Honour. Our Nation has produced no inconsiderable number of such Worthies among our Young Nobility and Gentry of both Sexes; but my designed Brevity will only permit me to set down some short Memoirs of two or three Noblemen, three or four Gentlemen, and four or five Ladies; which I shall extract as compendiously as I can, from such credible Accounts as I have met with of their Excellent Lives and Actions.

I begin with *Edward*, the good Earl of *Derby*, one of the Ministers of State to *Queen Elizabeth*, whose Noble Birth and large Revenues, proved no Obstacles to the Piety and Vertue, either of his Youth, or his riper Years; but in all the Stages of his Life his Greatness supported his Goodness, and his Goodness endeared his Greatness. From his Travels when Young, he brought Home Manly Improvement, and useful Experience, without Foreign Vices. As soon as he came to his Estate, that he might have sufficient Materials for those Pious, Generous, and Charitable Works, to which he devoted the greatest part thereof, he repaired by a prudent Management, and decent Frugality, what some of his Ancestors had diminished by Profuseness and Neglect. Neither was he ashamed of that good Husbandry, which may as well stand with great Honour, as Breadth may consist with Height. In his Marriage he had regard to the Vertue and the Fortune, as well as the Family of the Lady he chose. And being now in his full Grandeur, without any swelling Arrogance, or imperious Haughtiness; he shew'd the Largeness of his Soul in a spreading but discreet Charity, and an unbounded, but yet sober Hospitality. Some Lords made many Poor by Oppression, but (as *Queen Elizabeth* said more than once) He and my Lord of *Bedford* made all the Beggars rich that came within the reach of their Liberality. His House was so orderly kept, that it seemed rather a

College of Discipline, than a Palace for Entertainment. His Servants were Young Gentlemen trained up to Govern themselves, by observing the prudent and pious Conduct of their truly Noble Master. His Provision was for the most part of the Growth of *England*, and rather Plentiful than Various, rather Solid than Delicate ; such as cost him less, but contributed more to the real Content, as well as the Health, and Refreshment of his Guests. His Hall was commonly fill'd with the Neighbouring Gentry, and Yeomen, who went away well satisfy'd and devoted to his Service, having been made very Welcome, but yet without the loss or diminution of their Reason, and Sobriety. To his Gates there daily repaired the Aged, the Maimed, and the Industrious Poor ; of whom the first were provided with Meat, the second with Money, the third with some Work or Employment. Being thus Charitable, he took, if it might be, a more strict care of being just, abhorring that more mischievous than beneficial Liberality, which is munificent upon other Mens Charge. For once a Month he look'd into his Incomes, and once a Week into his Disbursements, that none might Wrong him, or be Wronged by him. His Religion was not an empty Name, or formal Profession, but such as really shew'd itself, in his Piety and Goodness, Righteousness and Charity, all the Week long, as ~~he~~ well as Devotion at Church on *Sundays* and Holy-days. 'Tis an Observation of this Earl of *Derby*, and the second Duke of *Norfolk*, that when they were Buried, not a Tradesman could demand the Payment of a Groat, nor a Neighbour the Restitution of a Penny they had wronged him. *

*See more of him

With this Excellent and Noble in *Dr. Lloyd's* Earl may be joyned the most Pious State Worthies. and Religious *John*, Lord *Harrington*, Eldest Son to the Lord and Lady *Harrington*, to whose Care King *James* the First committed the Education of the Princess *Elizabeth*.

His

His Natural Endowments were so well improved by an early and studious Diligence, that in a short time he arrived at good Perfection in several Languages, and was no Stranger to Philosophy. But his Knowledge in Divine things, and the Mysteries of the Gospel, was so admirable beyond his Years, that hardly any Question of this kind could be propounded, which he was not able immediately to resolve, with no small Satisfaction to those that heard him. Notwithstanding his Travels into those Countries, from which all do not return so Modest and Innocent as they went out, and though he was in his green Years, yet such was the Purity of his Heart, so inviolable the Chastity of his Behaviour, that he abhorred to speak an obscene Word, or discover the least appearance of a lascivious Freedom in any of his Actions. His Civility was equal towards both Sexes, but he was not willing to spend that Time among vain Ladies, which he had devoted partly to Sacred Offices, partly to his Books, and partly to the agreeable Conversation of Vertuous and Ingenious Gentlemen, whom he found well instructed in Religion, or expert in Arts or Arms.

His Justice was accompanied with such Generosity, as made him deal not only Honestly, but Honourably with all Men : And whereas his Father by his Noble-House-keeping, and other Occasions, had contracted several Debts, he was very solicitous to discharge them, giving Power to his Executrix to sell part of his Land, if need were, for the speedy satisfying the Creditors. In Eating and Drinking, he was not only Temperate, but Abstemious ; in Feasting more rare ; in Fasting frequent ; in Sleep moderate ; in Heavenly Meditations daily exercised. As soon as he was awake in the Morning, his prime care was to put his Soul in Order, that he might preserve himself in a holy Frame all the Day after, by turning his first Thoughts into Thankful Acknowledgments and devout Praises of the Divine Goodness. He rose from his Bed a little

He after Five a Clock, and having read or heard some portion of the Holy Scripture, he used short Prayers with those of his Servants that attended him in his Chamber, besides the more solemn Prayers afterwards with his whole Family, both before Dinner, and Supper. Neither did he omit private Devotions in his Closet; to which in the Evening he added the Examining himself, and recording in his Diary, what considerable thing he had done the Day past; how he had been any way remiss in his Duty, or Work he had performed, what Temptations he had met with, and resisted; and then giving Thanks for the Divine Assistance, and humbling himself before God for his Failings, he retired to Rest, having one of his Servants to read to him, until he fell Asleep. And this Practice he observed for four Years before his Death.

His Sanctifying the Lord's Day, and his special Regard to the more publick Duties of Religion, was very remarkable. If he were in Health, he constantly went to the House of God, devoutly joyned in the Liturgy of the Church, and gave serious Attention to the Preacher. He also frequently receiv'd the Sacrament; and to prepare himself for it, he kept a private Fast the Day before, which he spent in Prayer, Meditation, and Self-examination. The Truth and Sincerity of his Religion was further manifested, by his great Love to the faithful Ministers of God's Word, his readiness to do Good to all sorts of Persons, and his liberal Charity to the Poor. For out of his Yearly Revenues he gave the Tenth Part to pious and charitable Uses, besides what he occasionally distributed among all sorts of indigent Objects that presented themselves to him as he travelled or walked Abroad. Neither did he sound a Trumpet at his giving Alms, or make any Ostentation of his good Works; but all his other Virtues were adorned with such Humility, as recommended him to the farther Communications of the Divine Grace, and gained him the larger share both in the
Esteem

Esteem and the Affections of those with whom he Conversed. In his last Sickness, being well prepared for his Dissolution, he often said, *He feared not Death in whatsoever Shape it came.* And when it sensibly approached, he professed that he still felt the most assured Comforts and Joys, at the nearness of his Salvation by *Jesus Christ.* His last Breath expired with those longing and rapturous Expressions, *O that Joy! O my God, when shall I be with thee!* Thus in the midst of these Heavenly Desires and Blessed Exercises of that Faith and Hope, which were so suddenly to be turned into a perfect Fruition, he sweetly and most Willingly resigned up his Spirit to the Father of Spirits; *Anno Dom. 1613.* and of his Age 22.

Another bright Example of severe Vertue in the Vigour of Youth, and great Piety, in the midst of Earthly Grandeur, was the Right Honourable *Simon, Lord Digby*, who died at *Coles-hill* in *Warwickshire*, *Jan. 19. 1685.* As no part of his Estate was made to serve either Pride or Luxury; so every part of his short Life; so far as it has been transmitted to our Knowledge, will be lasting Credit to an holy Religion; for the Interest, and Support whereof, all the Power he had by his Rank and Quality in the World, was very early and most sincerely employed. I shall extract some memorable Remarks from the larger Description given of him by *Mr. Kettlewell* in the Sermon he preached on Occasion of the Death of this truly Noble Lord.

The clearness of his Apprehension, and the strength of his Reason, joyned with a Temper sedate and calm, free to hear, and patient to consider what was offered to him, together with a quick Sagacity to direct his Thoughts to the very Mark, where the stress lay in any Point, and a well poiz'd Judgment to discern the value and weight of every Thing, were great Advantages, not only for his discovery of Truth and Right, and the general Conduct of his Sentiments and Acti-

ons, but also for the particular managing those two often abused Talents of Wealth and Honour, in such a manner as might bring most Honour to God, most Comfort to himself, and most Good to other Men. Religion was the height of all his Aims, wherein he earnestly endeavoured to make the greatest Proficiency at Home, and which he zealously sought to propagate Abroad. His Conscience was tenderly impressible, and soon touch'd with any thing that had true Goodness in it; but yet happily freed from perplexing Doubts and Scruples, by the studious Care he took to get clear and distinct Notions in matters of Duty, and all Cases that concerned him. It was indeed the Sum of all his Prayers, Studies, and Labours to have an entire regard to every one of the Divine Commandments. And that he might keep up a constant Sense of his Weakness and Failings, for the future preventing and avoiding them, he took daily Accounts of his daily Practice, besides what he did with more Solemnity and Exactness, at certain set times. In which Examinations of himself he had particular respect, not only to the generally confessed, and most weighty Duties, but also to such others, as tho' they be equally enjoyned, yet in the Practice, and too often in the Opinion of the World, are very little valued. He Judged himself even for his vain Thoughts, and unwary Speeches, and for every Omission, to discourage an ill thing, and embrace a good one. Such Errors or Neglects, as well as greater Sins, being observed in himself, he not only confessed to God, but made it his serious care to amend them, and to prevent the like again. This was his daily Employment, and this holy Art he assiduously studied, as one who greatly desired to be expert in it. For this end he drew up a Scheme of all particular Duties in a short compass, that by the frequent perusal thereof, they might the more easily be inured to his Thoughts, and not slip out of his Memory, when they should be put in Practice. He likewise had

had all the Sins he needed to confess, and the Graces he was to beg of God, set down as particularly as might be in his daily Devotions; that his Prayers to God might be Instructions to himself; that his Confessions of Sin might shew him what he was to shun, and his Petitions for Grace be Monitors of what he was to perform.

Having taken this Method to maintain in himself a present lively Sense of all Duties, his next Care was to study, what were the most expedite and useful Rules of practising them; which after he had wisely chosen, he was no less careful to observe. These Rules, with the Sins, which by Nature, or Custom, or the Temptations incident to his high Station, he was most expos'd to, and which they were design'd to cure, he set down in Writing. And that both his Dangers, and his Remedies, might be kept fresh upon his Mind, he had two fixt Days in every Week to peruse and consider them, that if he found he had forgot himself, he might return to his former Guard and Circumspection. Such were his sagacious Forethoughts, and well-advis'd Contrivances, *how to carry on good Motions; how to prevent Surprizes; or, when at any time he fell, how to recover himself by an immediate Repentance; how to prepare for the Temptations of any Day, or Business; how to maintain a constant Liveliness of Heavenly Affections, by sending up Divine Breathings and Ejaculations, not only every Day, but almost every Hour, more or less.* So that Self-Reflection and Self-Government was as truly his daily Business, as some Mens Trades, others Vices, and the Vanities and Diversions of a third sort are theirs.

Such was his Care of Good Living in general, but his Example is highly worthy to be further presented to the Reader's View and pious Imitation, in some Particulars.

He had a profound Veneration for Almighty God, and a singular Love for Religion, which without the Extremes either of Fear or Affectation, he would openly profess and own, in a licentious and profane Age, that thought such Pretences to Godliness did bewray either Hypocrisy, or Pusillanimity, or want of Politeness. He was deeply affected with a compassionate Sense of the Difficulties and Temptations which attend Men of Quality, thro' the World's adopting many wicked Practices into Rules of Good Breeding; and fixing such things into Laws of Honour, as are not only an open Breach of the plainest and most important Precepts of Religion, but the grossest Absurdities to any sober Reason and common Discretion. Against these having wisely prepar'd his own Mind, where he could, he was glad to convince and strengthen others; and where he could not, he pity'd and lamented their unhappy Errors. To bring his Friends to the sincere Love of Piety and Virtue, he would follow them with good Counsels, no less discretely than earnestly, at such proper Times when he thought they would make the best Impression. While he was in Health, he endeavour'd to prevail with them, from the cogent Reason of things, and from the more affecting Argument of his own Experience. And in his last Sickness he still urg'd them by his repeated Advice and Importunities, and by the most affectionate Messages and Dying Intreaties. Where he had Hopes of inducing Men to a serious and powerful Sense of Religion, he would stoop to any thing, and sometimes make himself a Companion of mean Persons, not only sending Books or Instructors to them, but becoming a Preacher to them himself in his own Personal Addresses. And as for his Servants and Dependants, over whom he knew he had a particular Influence, he was more especially careful, that they should both understand and practise their Duty in all the Parts of God's Worship, both in private
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and in publick, being resolv'd, so far as either his Persuasions, Example, or Authority would prevail with them; *That they who serv'd him, should fear and serve his Lord and Master too.*

His Prayers and Devotions, as well at Church as in his Closet, were esteem'd by him as the very vital Breath of his Soul, without which all Divine Life would be extinguish'd. He was a constant Frequenter of the House of God, and so desirous to bring others to it, that when for the Convenience of his Family he has on any Festival had the Prayers read at home, to induce others by his Example, he has several times gone presently after to Church, to hear them there again; and he was always careful to come to the Beginning of the Service, that he might lose no Part thereof. To prepare himself for the Holy Communion, he was laborious in Recollection, and much in Devotion; but yet so far from thinking the Returns thereof to be a Burden, that he several times desir'd they might be more often. All the while he was at Church, and in all the sacred Offices there perform'd, his Behaviour was most Compos'd, Reverent and Grave, such as testify'd a Mind duly sensible that there he was, in the more especial Presence of God, adoring his Maker, and negotiating Affairs of greatest Moment. And for the decent Signification of the Submission of his Spirit, and his awful Apprehensions of the Divine Majesty, he us'd the most humble and respectful Postures, Praying always upon his Knees.

Such was his religious Behaviour towards God. And as for his Carriage among Men, it was such as became a Heart so piously affected. The Temperance of this Noble Lord was very remarkable. His Quality and Fortune could have abundantly supply'd him with all sorts of Provisions to gratify and caress every Sense, and every Appetite; but in the midst of all these he chose rather to deny himself, and triumph over them. The Power of abstaining from what
Meat

Meat and sensual Delight he pleas'd, was a point of Virtue he particularly affected; and this made him so far from indulging the Body, that he burden'd it with more Severity than his Friends thought it could well bear. And as for his Sobriety in the use of Drink, to say he would never permit himself to exceed the Rules thereof, is but a small Part of his Praise, who, so far as he could help it, would by no means suffer it in others. If any Persons that came to his House were inclinable to be still pouring down Glass after Glass, till they had overloaded themselves, his Conscience would not allow him to seek the Reputation of being Hospitable, by ministring to their Excess. For he thought, and he thought truly, that a Man may as innocently furnish out Opportunities and Supplies, to those who are seeking to gratify their unclean Lusts, or greedy Rapine, as set out large Stores of Wine to those that delight in intemperate Drinking, and will not give over playing Prizes at the Bottle, till either themselves or their Companions have lost both Sense and Reason in those brutish Contests.

In his Speeches he was very sincere, not promising any thing but what he intended to perform, nor allowing himself to profess more than he meant. In his Dealings he took care to be exactly Just, not daring to prey on others by Over-reach of Wit and Skill in any Business: Nay, in his very Play and Games he thought himself oblig'd to consider not only the Honesty and Fairness of his Getting, but also the Ability of others Losing to him. And some Men of mean Estates, being forward to mix themselves with Persons of Quality in their Diversions, when by their waging with him, he has fairly won what he thought their Family at home would find a want of, he has taken care secretly to convey it back to the Wife and Children, without the profuse Husband's knowing any thing of it. This Practice was
very

very agreeable to the Rule he had set himself in his Diversions, *That he would be no Gainer by any Games, but what he lost should go as the Price of his own Pleasure, and what he won should accrue to the Poor.*

He would do generous and noble Things; and these he lov'd, so far as he could, to perform so privately, that unless the Deed were such as did necessarily proclaim it self to the World, he suffer'd no Noise to be made of it. In distributing his Alms, he carefully distinguish'd between Objects, that he might supply real Wants without supporting Idleness; and then he gave freely and liberally with all Secrecy. In order to his compassionate and more comfortable Relieving his indigent Neighbours, he would sometimes make them private Visits; and he agreed with a Physician for a Yearly Pension, to take care of all the Sick Poor of his own Parish, and furnish them with Remedies proper for their Distempers, requiring him to say nothing of this his well-chosen and most beneficial Charity, being careful only to secure to himself the Virtue of the Act, without seeking the Praise and Honour of it. Upon the Death of his excellent Lady, besides his Liberality to every adjacent Parish, for a present Distribution, he allotted a considerable Sum to the Use of the Poor, in the Parish where he liv'd, for a perpetual Settlement; and he gave a much greater at his own Death. He also restor'd two Impropriations (one whereof is very considerable) to the Church, *viz.* the impropriate Tythes of the Parish of *Coles-Hill*, and of the Parish of *Upper-Whitacre*, which he thought did belong to the Church by several Titles, and ought not to be withheld. And out of Zeal for the Beauty of God's House and Worship, he not only adorn'd the Choir of the Church at *Coles-Hill*, but nobly augmented its Furniture of Communion Plate.

In his Converse with others, that his whole Carriage might be Humble, Courteous, and Obliging, he govern'd himself by divers excellent Rules, set down by him in Writing; some of which were these: To cross himself (if there were occasion) in things most to his own Humour; to prefer others Ease before his own; not to neglect or overlook the meanest Person; to stoop to the meanest Offices to do others Kindnesses; not to be high in his Expectations from others; to own the least Kindness he had receiv'd, and be really inclin'd to return it; to forget all Injuries done to him, and stifle all Thoughts of resenting them; not to speak at a venture, without thinking; whensoever any Reasons are thought fit to be propos'd, to do it with a modest Deference; not to mention any thing to his own Praise; nor to discommend others. He pass'd no unjust Censures even on those who were most opposite to him in their Interests and Opinions, but with his Zeal against their Errors he still preserv'd all due Charity for their Persons. He was a most studious and unweari'd Peace-maker, in hearing the Complaints of contending Parties, and composing and adjusting their Differences; especially among his Tenants and Dependants; with whom he us'd his Power and Authority, if the Force of Reason and Religion could not prevail. So Illustrious was this noble Lord for his Piety and Virtue, in the midst of the Riches, Honours and Pleasures of the World, those potent Allurements to Sin and Vice; being Rich in good Works, a religious Honourer of God, an experimental Admirer of the pure and sweet Delights that are to be found in Prayers and Alms, and every Act of Devotion and Charity; a great Master in Self-Government, a strict Observer of all Righteousness towards others; a kind and generous Patron to the Clergy, treating them with all Respect, for God's and their Function's sake; a true Friend to his Country; a faithful and loyal Subject to his Sovereign; a Lover of all good Men of all Persuasions;

suaſions; but a moſt ſincere and zealous Son of the Church of *England*, in whole Communion he Lived and Died, deſiring in his laſt Extremities to receive the Holy Sacrament and Prieſtly Abſolution, according to its Order and Appointment.

The Perſon who comes next to my Thoughts, moſt worthy to be added to theſe noble Examples, is Sir *Matthew Hale*, Knight, ſometime Lord Chief Juſtice of the *King's-Bench*; whoſe Life, wrote by the Learned Dr. *Burnet*, now Lord Biſhop of *Sarum*, contains in it as great a Character of Wiſdom and Virtue, in managing Wealth, Power and Honour, as perhaps can be given of any in the laſt Age. But it being generally known, and having been ſeveral times Printed, I ſhall be the ſhorter in my Abſtract thereof.

In the Prime of his Youth being grave and ſerious; ſtudious and virtuous, he was an extraordinary Proſcient, firſt at School, and then for ſome time at the Univerſity of *Oxford*. But the Stage-Players coming thither, he was ſo much corrupted by ſeeing Plays, that he almoſt wholly forſook his Studies, and laying aſide the Gravity of his Deportment, that was formerly eminent in him, far beyond his Years, he ſet himſelf to many of the Vanities incident to Youth; but ſtill preserv'd his Purity, and a great Probity of Mind. He lov'd fine Cloathes, and delighted much in Company; and having learn'd to Fence, and handle his Weapons with great Expertneſs, inſtead of going on in his Deſign of being a Scholar, he reſolv'd to travel into the Low-Countries to trail a Pike in the Prince of *Orange's* Army. But being at this time engag'd in a Suit of Law, which carry'd him to *London* to conſult Serjeant *Glanvil*, he was by the Serjeant happily perſuaded to forſake his Thoughts of being a Soldier, and to apply himſelf to the Study of the Law. Hereupon, about the Twentieth Year of his Age, he was admitted into *Lincoln's-Inn*; and

being then deeply sensible how much idle and vain things had devour'd his Time, taken up his Thoughts, and almost corrupted his Mind, he resolv'd to see no more Plays, but to follow his Studies, and redeem the Time he had lost with all possible Diligence, studying frequently at the rate of 16 Hours a Day. And in his Apparel he betook himself to a cheap and plain Fashion, which he continu'd to use, so far as Decency would permit, unto his dying Day.

Yet he did not at first break off from keeping too much Company with some vain People, till a sad Accident drove him from it; for he, with some other young Students, being invited to be merry out of Town, one of the Company call'd for so much Wine, that notwithstanding all that Mr. *Hale* could do to prevent it, he went on in his Excess, till he fell down as Dead before them. This affrighted them all, and so greatly affected Mr. *Hale*, that he went into another Room, and shutting the Door, fell on his Knees and Pray'd earnestly to God, both for his Friend, that he might be restor'd to Life again, and for himself, that he might be forgiven for countenancing so much Excess by his Presence in such Society. And he vow'd to God, that he would never again keep company in that manner, nor drink a Health while he liv'd. His Friend recover'd, and he most religiously observ'd his Vow all his Days, tho' he was sometimes roughly treated for it.

This wrought an entire Change upon him; and shunning all bad Company, he divided himself between the Duties of Religion, and the Studies of his Profession. In the former he was so regular, that for Six and Thirty Years he never once fail'd going to Church on the Lord's Day. And when an Ague first interrupted that constant Course, he reflected on it, with a thankful Acknowledgment of God's great Goodness to him in so long a Continuance of his Health. He took a strict Account of his Time,
and

and drew up a Scheme of excellent Rules to be observ'd by him in his Morning and Evening Devotions, in his Business and Employments, his Solitude and Retirements, his Company and Converse, his Refreshments and Recreations, concluding every Day with casting up the Accounts thereof, and recommending himself to the Divine Mercy and Protection.

After he had made great Improvements in the Study of the Law, he still enlarg'd his Knowledge by applying himself to all Kinds of Learning, going thro' all the Mathematical Sciences, and all Parts of Philosophy, together with Physick and Anatomy, History and Chronology. But above all these he seem'd to have made the Study of Divinity the chief of all others; to which he not only directed every thing else, but arriv'd at as high a pitch in it, as might have been expected from him, if Theology had been his peculiar Profession. Neither will his acquiring so huge a Variety of useful Knowledge seem very strange, if we consider how quick and lively his Natural Parts were, and how constantly they were exercised with an Industry that was almost indefatigable. He rose betimes in the Morning, never indulged the least Idleness in any part of the Day, seldom held any Discourse about News, entered into no Correspondence by Letters, except about necessary Business or Matters of Learning, and spent very little Time in Eating or Drinking, observing therein great Moderation, and always ending his Meal with an Appetite; whereby he was not indisposed for any Study, to which he thought fit to apply himself immediately after he had dined.

For the Reason already mentioned, I shall not so much as touch on several Parts of his pious Life. But in short, He was a devout Christian, a sincere Protestant, and a true Son of the Church of *England*; moderate towards Dissenters, and just even to those

from whom he differ'd most, Candid in his Opinions, Charitable in his Actions; Plain in his Furniture and way of Living, rais'd above the World and the Love thereof. As he did not take several of the Profits he might have had by his Practice; so he distributed the Tenth Penny of all he got to the Poor. And after he was a Judge, many of the Perquisites of his Place were sent by him to the Jayles to discharge poor Prisoners. He was a gentle Landlord to all his Tenants, and very liberal to the Poor, not only of his own, but also of the neighbouring Parishes; and many of the meaner People were often invited to his Table. His whole Life, so far as could be expected in this imperfect State, was a continu'd Course of Piety and Devotion towards God, of Benignity and Charity to Men, and of Labour and Industry in his weighty Employments; and when he could borrow any Time from the Publick Service, it was employ'd either in Philosophical or Divine Meditations. To conclude; His Studies, his Business, his Conversation, and all his Actions, were regulated with so great Prudence, as well as Innocency and Goodness, that he was universally valu'd and admir'd by Men of all Sides and Persuasions.

I might add many other remarkable Passages concerning him, together with the particular Descriptions of his Virtues: But for those I refer the Reader to the History of his Life and Death, written by the Lord Bishop of *Sarum*; in which there is an extraordinary Character given of him, not only by the Bishop, but also by a Person of the highest Eminency in the Profession of the Law. There the Reader will find how far Sir *Matthew Hale* was from being insuar'd by the Temptations which arise from Riches, Power and Honour, and how deservedly it must be acknowledg'd, *That he was one of the greatest Patterns the Age afforded, wheether in his private Deportment as a Christian, or in his more conspicuous Behaviour as a Gentle-*

Gentleman, or in his Publick Employments, either at the Bar, or on the Bench.

Another Instance of this kind, both for the Encouragement, and the Imitation of our young Gentry, is that Primitive Man, *Mr. George Herbert*, who being of noble Parentage wanted no Advantages of Fortune or Education; neither was he ignorant of the Pleasures and Blandishments of a Court, and yet overlooking them all, betook himself to the Divine and Spiritual Joys of a Religious Life; yea, and stoop'd so low (for the World is apt to think it stooping) as to serve at the Altar, and become a Minister of Christ, whom he us'd to call his Master Jesus, and in whose Service he found a perfect Freedom. His Life was written by *Mr. Isaac Walton*, from whom I shall collect some of its most observable Passages.

He was Born in *Montgomery-Castle*, April 3. 1593. His Father was *Richard*, the Son of *Sir Edward Herbert*, Knight, of the Family of the Earls of *Pembroke*. His Mother was *Magdalen*, the youngest Daughter of *Sir Richard Newport*, who was Great-Grandfather to *Francis*, Lord *Newport*. His Father Dying while he was very young, he spent much of his Childhood under the Eye of his Mother, and the Instruction of her Domestick Chaplain, until about the Age of Twelve Years he was committed to the Care of *Mr. Ireland*, the chief Master of *Westminster School*, where the Beauties of his sweet Behaviour and innocent Wit appear'd so Lovely, that he seem'd to be mark'd out for Piety, and to wear the Livery of Heaven, under the more immediate Guard of some particular good Angel. About the Age of Fifteen having acquir'd a considerable Knowledge in the Learned Languages, and especially the *Greek*, he was elected out of that School into *Trinity-College in Cambridge*, where he consecrated the first Blossoms of his Youth to an early Virtue, and a serious Study of Learning. Before he had been there a Year, in a Letter sent his Mother,

with a devout Sonnet, for a New-Year's-Gift, he thus expresses himself:

——“ But I fear the Heat of my late Ague bath
 “ dried up those Springs, by which Scholars say the
 “ Muses use to take up their Habitations. However
 “ I need not their Help to reprove the Vanity of those
 “ many Love-Poems, that are daily writ and conse-
 “ crated to *Venus*; nor to bewail that few are writ
 “ that look towards God and Heaven. For my own
 “ part, my Meaning (Dear Mother) is in these Son-
 “ nets, to declare my Resolution, that my poor
 “ abilities in Poetry shall be all, and ever consecrated
 “ to God's Glory.

In this Morning of that short Day of his Life, he was a diligent and assiduous Student; and as he grew older, so he grew in Learning, and more and more in Favour both with God and Man, the Divine Grace keeping his Soul in so holy a Frame, as might make him worthy to be a Pattern of Virtue to all Posterity. From his first Admission into *Trinity-College*, till he was Major-Fellow and Master of Arts, all, or the greatest Diversion from his Study, was the Practice of Musick, in which he became a great Master, and of which he would say, “ That it did relieve his droop-
 “ ing Spirits, compose his distracted Thoughts, and
 “ raise his weary Soul so far above Earth, that it
 “ gave him an Earnest of the Joys of Heaven, before
 “ he possess them.

Dr. *Nevil*, the generous Master of this College, was a constant Cherisher of his Studies, and such a Lover of his Person, his Behaviour, and the excellent Endowments of his Mind, that he took him often into his own Company, by which he confirm'd his native Genteelness; and, if during this Time he express'd any Error, it was that he kept himself too much retir'd, and at too great a Distance with his Inferiours; and curiously affected, that his very Cloathes should
 seem

seem to distinguish both his Parts and Parentage from the common Level.

In the Year 1619. he was chosen Orator for the University, which Office he manag'd eight Years with great Reputation; and was much esteem'd, not only by the University, but by King *James* and the Court, for the Elegant Letters he wrote to the King, in the Name of the University, and the Orations he made before him at his coming to *Cambridge*. The King gave him a Sine Cure worth an Hundred and Twenty Pound *per Annum*; and he was greatly valu'd and lov'd by the most Eminent and Powerful of the Nobility, which often drew him to Court to attend the King. The Affection the Earl of *Pembroke* had for him was more than ordinary, not so much because he was his Kinsman, as because of his Learning, and Virtue, and obliging Behaviour; which excellent Qualities made him also received into intimate Friendship with the Lord *Bacon*, and Bishop *Andrews*, and into great Favour with the Duke of *Richmond*, and the Marquess of *Hamilton*. But God putting an End to the Lives of some of these his most potent Friends, and King *James* himself shortly after Dying, all Mr. *Herbert's* Court-Hopes died with them. Whereupon he presently left *London*, and lived privately with a Friend in *Kent*, so devoted to Solitude, that it was judged to impair his Health, more than his Study had done. In this Retirement he had many Conflicts with himself, whether he should return to the painted Pleasures of a Court-Life, or betake himself to the Study of Divinity, and enter into Sacred Orders? For ambitious Desires, and the outward Glory of this World, are not easily laid aside. But at last God inclined him to put on a Resolution to serve at his Altar. And when a Court-Friend dissuaded him from it, as too mean an Employment, and too much below his Birth, and the Endowments of his Mind; he thus replied, "It hath been formerly judged, that the
" *Domestick*

“ Domestick Servants of the King of Heaven should
 “ be of the noblest Families on Earth ; and tho’ the
 “ Iniquity of the Times has made Clergy-men mean-
 “ ly valu’d, and the sacred Name of Priest contempt-
 “ tible ; yet I will labour to make it honourable, by
 “ consecrating all my Learning, and all my poor
 “ Abilities to the Advancement of the Glory of that
 “ God that gave them, &c.

This Resolution he continu’d in : For he was shortly after made Deacon, and also Prebendary of *Layton Ecclesia*, in the Diocess of *Lincoln*, by the Bishop of that See ; where he shew’d his great Piety and Bounty in Rebuilding the Church there, partly with large Sums of his own, and partly by the Contribution of his Kindred, and other noble Friends. He was restless till he had finish’d this Church, which he made a beautiful and costly Mosaick Fabrick, in the Form of a Cross. The Reading-Pew and Pulpit were order’d by him, to be a little distant from each other, and both of the same Height, because he thought Prayer and Preaching equally useful, and equally worthy of Honour and Estimation.

A suitable Match having been propos’d for him, and for some time transacted, as well as much desir’d, by Friends to both Parties, before they had seen each other ; he was very suddenly Married, after an Interview of three Days, to Mrs. *Jane Danvers*, one of the Daughters of *Charles Danvers* of *Bainton*, in *Wilt*, Esq; a near Kinsman of the Earl of *Danby*. She prov’d a most excellent and agreeable Wife ; and the Prudence, Piety and sweet Temper of them both, made them so happy in their mutual Affections, that there never was any Opposition betwixt them, unless it were a Contest, which should most incline to a Compliance with the other’s Desires.

About three Months after his Marriage, a Presentation to the Rectory of *Bemerton*, near *Salisbury*, was procur’d for him by the Earl of *Pembroke*, from King
Charles

Charles the First, who had the Disposal of it for that Turn. But tho' *Mr. Herbert* had formerly taken up a Resolution for the Clergy, yet at receiving this Presentation, the Apprehension of the last great Account he was to give for the Cure of so many Souls, made him Fast and Pray often, and consider much for the space of a Month, not without some Intentions of declining both the Priesthood, and that Living. And tho' he went to *Wilton* to thank the Earl for his Presentation, he was still unresolv'd to accept it; but *Dr. Laud*, then Bishop of *London*, being there, did at length convince him of the Evil of refusing so fair an Opportunity of doing Service to God and his Church; and he was thereupon inducted into the Parsonage of *Bemerton*, about the 35th Year of his Age.

It is not consistent with my designed Brevity, to relate here the many Instances of the great Sanctity of the short Remainder of his Life: "A Life! (says *Mr. Walton*) so full of Charity, Humility, and all "Christian Virtues, that it deserves the Eloquence "of *St. Chrysostom* to commend and declare it. A "Life! that if it were related by a Pen like his, "there would be no need to look back to Times past "for the Examples of Primitive Piety; for they "might be all found in *Mr. George Herbert*.

When at his Induction he was shut into *Bemerton* Church, being left there alone to take Possession by Tolling the Bell (as the Custom is) he staid in it so much longer than ordinary before he return'd, that his Friend *Mr. Woodnot* look'd in at the Church-Window, and saw him lie prostrate on the Ground before the Altar: At which Time and Place (as he after told his Friend) he set some Rules to himself for the future Manage of his Life; and made a Vow to labour to keep them. The same Day he said to *Mr. Woodnot*, "I now look back upon my aspiring "Thoughts, and reckon my self more happy, than
it

" if I had attain'd what I so ambitionly thirsted for.
 " I can now behold the Court with an impartial Eye,
 " and see plainly that it is made up of Fraud, and
 " Titles; and Flattery, and many empty imaginary
 " Pleasures: Pleasures so empty, as not to satisfy
 " when they are enjoy'd; but in God and his Ser-
 " vice is a Fulness of all Joy and Pleasure, and no
 " Satiety: I will now use all my Endeavours to bring
 " my Relations and Dependents to a Love and Reli-
 " ance on him, who never fails those that trust him.
 " But above all, I will be sure to live well, because
 " the virtuous Life of a Clergy-man is the most
 " powerful Eloquence to persuade all that see it, to
 " reverence and love, and at least to desire to live
 " like him. And I beseech that God, who hath ho-
 " nour'd me so much, as to call me to serve him at
 " his Altar; that as by his special Grace he hath put
 " into my Heart these good Desires and Resolutions,
 " so he will by his assisting Grace give me ghostly
 " Strength to bring the same to good Effect, that my
 " humble and charitable Life may so win upon others,
 " as to bring Glory to my J E S U S, whom I have this
 " Day taken to be my Master and Governor.—
 " And I will condemn my Birth, or any Title or
 " Dignity that can be conferr'd upon me, when I
 " shall compare them with my Title of being a Priest,
 " and the serving of Jesus my Master.

That these were his real Sentiments and Purposes,
 may appear in many Parts of his Book of *Sacred Po-
 ems*; especially in those which he calls the *Odomr*, and
 the *Pearl*. And that he might the better keep in
 mind those holy Rules, which such a Priest as he in-
 tended to be, ought to observe, he set them down in
 that Order as the World now sees them printed in a
 little Book, call'd the *Country Parson*, which was
 wrote for his own private Use, but was publish'd af-
 ter his Death by Mr. Barnabas Oly.

Many

Many other remarkable Passages of his most pious Life may be met with in the large Account given of them by Mr. *Walton*, unto which I refer my Readers.

In his last Sickness he was with much Respect and Affection often visited by the Bishop and Prebendaries of *Sarum*, and by all the Clergy that liv'd near him: His Wife, and three Nieces, and his Friend Mr. *Woodnot*, were, with Grief and Sadness, the continual Witnesses of his daily Decay; to whom he would often speak to this purpose:

“ I now look back upon the Pleasures of my Life,
 “ and see the Content I have taken in *Beauty*, in *Wis-*
 “ in *Musick*, and *pleasant Conversation*, are now all
 “ past by me, like a Dream, or as a Shadow that re-
 “ turns not; and are all now become Dead to me, or
 “ I to them. I see, that as my Father and Generati-
 “ on hath done before me, so I also shall now sudden-
 “ ly (with *Job*) *make my Bed in the dark*. I praise
 “ God I am prepar'd for it; I praise him that I am
 “ not to learn Patience now: I stand in such need of
 “ it, and that I have practis'd Mortification, and en-
 “ deavour'd to die daily, that I might not die eter-
 “ nally. My Hope is, that I shall shortly leave this
 “ *Valley of Tears*, and be free from all Fevers and
 “ Pain; and which will be a more happy Condition;
 “ I shall be free from Sin, and all the Temptations
 “ and Anxieties that attend it; and this being past,
 “ I shall dwell in the *New Jerusalem*, dwell there
 “ with Men made perfect; dwell where these Eyes
 “ shall see my Master and Saviour Jesus, and with
 “ him see my dear Mother, and my Relations and
 “ Friends.—But I must die, or not come to that
 “ happy Place.—These, and the like Expressions,
 which he utter'd often, may be said to be his Enjoy-
 ment of Heaven, before he enjoy'd it.

On the Day of his Death he spoke thus to Mr. Woodnot, " My dear Friend, I am sorry I have nothing to present to my merciful God but Sin and Misery ; but the first is pardon'd, and a few Hours will now put a Period to the latter ; for I shall suddenly go hence and be no more seen. Upon which Expression Mr. Woodnot took occasion to remember him of the Re-edifying Layton Church, and his many Acts of Mercy ; to which he made Answer, saying, *They be good Works, if they be sprinkled with the Blood of Christ, and not otherwise.* After this Discourse he became more restless, and his Soul seem'd to be weary of her Earthly Tabernacle. He breath'd faintly with much Trouble, and was observ'd to fall into a sudden Agony, which made his Wife, in a sad Surprise, passionately ask him, *How he did ?* To which his Answer was, *That he had past a Conflict with his last Enemy, and had overcome him by the Merits of his Master Jesus.*

His last Words were these: *I am now ready to Die. Lord forsake me not now my Strength faileth me ; but grant me Mercy for the Merits of my Jesus : And now Lord, Lord now receive my Soul.*

My next Example of a Gentleman, whose Religion and Morals were not corrupted, but improved and advanced by his Wealth and Greatness, shall be Sir Nathaniel Barnardiston, who lived in the Reigns of King James the First, and King Charles the First ; and was five times chosen Knight of the Shire for Suffolk, and once Burgess for Sudbury. The Antiquity of his Family, and the Honour of his Birth, were raised higher by his second Birth, and his early Conversion, the immortal Seed of Regeneration springing up in his pious and virtuous Actions, when he was at School, the very Time when too many of his Rank give up themselves to vain Pleasures.

• After

After he came to Maturity of Age, notwithstanding the Largeness of his Estate, and the Importance of his secular Affairs, he oblig'd himself to an uninterrupted Constancy, both in the private and publick Exercises of Religion. It was his Practice to Pray in secret, and read some part of the Holy Scripture thrice every Day, besides the Reading other good Books, and joyning in Family Prayers. The Sanctification of the Lord's Day was so much his Delight, that in the Morning thereof he, for the most part, arose the first in his House, and having called his Children and others up, that they might have Time to prepare themselves for a more reverend Attendance on the Publick Worship in the House of God, he then betook himself to his own preparatory Devotions. And as he had a high Esteem of, and did constantly attend upon God's Word and Sacraments publicly dispensed; so he was a most cordial Friend and Well-wisher to all pious and faithful Ministers and Dispensers of those sacred things; encouraging their Labours with a liberal Hand, and manifesting his Zeal for the Preaching the Gospel, not only by his great Care in presenting Learned and Pious Men to the Churches of which he had the Patronage, but also by his large and extraordinary Bounty towards the Advancing of Religion and Learning, both at home and in foreign Plantations. When any Place belonging to his Presentation became vacant, so cautious was he about the Disposal of it to a fit Person, that he would spend some Days in Fasting and Prayer to be directed therein; professing solemnly, *That his Spirit did tremble at the setting his Hand and Seal to a Presentation, lest he should bring the Loss of the People's Souls to be required of him.* And therefore, when by all his own Care, and the Advice of Friends, such an one could not be procur'd for the Place void, that for his Integrity and good Abilities could give him just Satisfaction, then he left it wholly to the better

better sort of People in that Parish to chuse their own Pastor.

It was his constant Practice to be early at Church, that he might be present to joyn with the Congregation before there was one Word spoken, or one Petition sent up to God. And after the Publick Worship was over, as soon as he returned home, the first thing he did, was to retire into his Closet, to beg a Blessing from Heaven upon the good Instructions he had heard. When there was an Opportunity for Receiving the Sacrament, he spent great part of every Day of the foregoing Week in Reading, Praying, and Examination of his Spiritual State, that he might go to the Holy Supper with a due Preparation for it. Neither did his singular Piety in the Things of God make him the more remiss in the Duties of Justice and Charity towards Men, but rather rendered him the more accurate in them all.

As he was Master of a large Family, he suffered no profane or vicious Person to wait upon him; but his Servants were generally Persons of sincere Religion, Fidelity and Probity of Manners. In the Relation of an Husband he gave an illustrious Pattern of Conjugal Love, Faithfulness and Sweetness. To his Children he performed not only the Part of an Earthly Father, in his tender Affection to their Bodies, but also of a Spiritual or Heavenly Father to their Souls, by his sedulous Care of their Religious Education, and by instilling into them pious Counsels and Instructions, and many times by taking them severally into his Closet, and there Praying over them, and for them. And if any of them had offended him, so singular was his Moderation and Wisdom, that he would never Reprove, much less Correct them in his Displeasure, but waited till he could find a more convenient Time, in which he might do it with a calm and cool Judgment, without any wrathful Passion. On the other side, he was so ready to encourage them

them in Well-doing, that usually all his extraordinary Respects and Favours to them were dispensed rather as the Rewards of their Duty, than the Fruits of his Bounty.

I shall omit divers Instances of his more than ordinary Piety, severe Virtue, Heavenly Mindedness and just Contempt of the World, notwithstanding the Splendor of his outward Condition, and the Abundance of his Temporal Enjoyments. The Reader may find a further Account of them in the Sermon preach'd at his Funeral by Mr. *Fairclough*, who was intimately acquainted with him and his Family for Thirty Years together; from whom I have collected the Substance of what is here said of him.

I would not cloy my Readers by multiplying Examples of this sort, I will add but two or three more, tho' there is the less Danger of a Surfeit, where the Entertainment is so innocent and wholesome. I shall beg leave, in the next place, to present them with some Extracts from the Life and Character of *James Bonnell*, Esq; late Accomptant-General of Ireland; written by Mr. *William Hamilton*, Arch-deacon of *Armagh*; Sold by *A. and J. Churchill*, in *Pater-Noster-Row*. A Book, which I wish our Young Gentry (as well as others) would buy and read. Several eminent Bishops in *Ireland* have given an extraordinary Recommendation thereof, confirming Mr. *Bonnell's* Character under their Hands, and allowing their Attestations to be publish'd for the Satisfaction of the World.

The Memorials of this Gentleman are such a Representation of Piety, with all its Charms about it, as shews not only the Possibility, but the Sweetness and Pleasantness of a Religious Conversation, in a Person of no mean Condition or narrow Fortune.

The Arch-bishop of *Dublin* tells the Readers of Mr. *Bonnell's* Life, " That therein they will find such a
 " Spirit of Devotion, so many Marks of a true, sin-
 " cere and unaffected Piety, such ardent Breathings
 " of his Soul to God in secret; and such a total and
 " entire Resignation of his Will to God's Will up-
 " on several Occasions, as can hardly fail of beget-
 " ting the like Disposition in those who peruse it
 " with a Mind piously and devoutly inclin'd.

The Bishop of *Meath* says, " That he read Mr.
 " *Bonnell's* Life with great Satisfaction; and he most
 " earnestly recommends it to all devout Christians, as
 " a Life truly Primitive, adorn'd with all the native
 " Beauty of sincere Religion, in which they may
 " see the vast Advantages of an Early Piety: And he
 " hopes this will make them persuade their nearest
 " Relatives to dedicate themselves to the Service of
 " God in their Youth (as this Gentleman did at Ten
 " Years Old) which will have great Influence over
 " them all their Life after; as it apparently had on
 " him. For as he grew in Years he encreased in all
 " Virtues and Graces, and became an eminent Pre-
 " cedent of uniform Obedience, profound Humility,
 " and entire Resignation in all Conditions. He was
 " (says his Lordship) a true Son of the Establish'd
 " Church, and a most exact Observer of her Rules and
 " Offices: He was also exceedingly Charitable to the
 " Poor; and always Zealous in the Promotion of Pi-
 " ety, and Extirpation of Vice.

The Bishop of *London-Derry* gives the following
 Testimonial of Mr. *Bonnell's* Piety, Humility, Sweet-
 ness of Temper, &c.

" As to his Piety, it had a Degree of Warmth and
 " Zeal, that seem'd near Enthusiasm; together with
 " all the Solidity, Constancy and Regularity, that the
 " Prin-

“ Principles of Reason and Revelation are apt to produce, in a Mind that sincerely gives up itself to be conducted by them; the Example was most Edifying, and stirr’d up many to Imitation.

“ As to his Humility and Sweetness of Temper, they were extraordinary, and made him comply with his Friends in several Instances, that otherwise would have been very uneasy to him. He seem’d to have as little of Self in his own Opinions or Actions as any, that I ever knew, and could with the greatest Cheerfulness sacrifice his own Interest and Ease to the Publick and his Friends.

“ He had a peculiar Value for Friendship, and the Art, in Perfection, of managing it to Advantage; especially that Part of it that is exercis’d in Reproofs; in which he was such a Master, that he could gain Access into the roughest Minds, and represent to them their Faults with so much Artifice, that they could not but see and acknowledge their Deformity, without being offended at him who held the Glass to them: He could do this, not only to Friends (with whose Humour he was acquainted) but likewise to Strangers, with such a Peculiarity of Address, that he sometimes laid the Foundation of Friendship in a Reproof, tho’ it be too often the Cause of its Dissolution.

The Bishop of Clogher writes thus to Mr. Hamilton.

Clogher, December, 1702.

Reverend Sir,

“ I Have with great Satisfaction perus’d your Ac-
 “ count of Mr. *Bonnell’s* Life and Character, and
 “ his Meditations that are interspersed, thro’ which
 “ there shines a true Spirit of Christian Piety: And
 “ as I had the Happiness to be well acquainted with
 “ him, and was consequently a just Admirer of his
 “ truly valuable good Qualities and Christian Vir-
 “ tues; of his exaraordinary Piety, his unaffected Hu-
 “ mility, and his unwearied Zeal for the promoting
 “ Religion and Virtue; so I do hope, and with Assu-
 “ rance promise my self, that a faithful Account of
 “ all these may do abundance of Good in the World,
 “ holy Examples being undoubtedly the best Argu-
 “ ments for Piety, and convincing Men much sooner
 “ than any Sermons and Discourse.

“ I do therefore heartily approve your Design in
 “ Publishing what you have communicated to me; and
 “ that his good Example may influence many to an
 “ Imitation of his holy Life and Conversation, is the
 “ earnest Prayer of,

Reverend Sir,

Your very Affectionate Brother,

And Humble Servant,

St. Geo. Clogher.

The

The Bishop of *Downe* and *Connor* gives the like Recommendation of Mr. *Bonnell's* Life, and " beseeches
" God it may have the Effect which is proposed by
" publishing it, to recover the true Spirit and Power
" of Religion in this Age.

The Bishop of *Kilmore* and *Ardagh* in the Advertisement before the Sermon he preach'd at Mr. *Bonnell's* Funeral speaks thus of him.

" I can scarce think there is any serious unprejudic'd Person, that but in a tolerable degree knew
" Mr. *Bonnell*, who must not say, if he be true to his
" own Sense of Things, that *his Conversation was in*
" *Heaven*, in every (even the strictest) Sense of the
" Phrase; he was truly a Citizen of the *New Jerusalem*;
" his Temper, his Discourse, his whole Life,
" and all his Actions, his way of conversing in the
" World, and in a sort his very Meen bespoke him
" such; a sweet and unaffected Contempt of this
" World appear'd in all his Behaviour; as far as I
" have been able to see or learn, in all the Opportunities
" he had to enrich himself, (which were not a
" few) Money neither stuck to his Fingers nor his
" Heart; he lived in the midst of much Business with
" a Mind full of Composedness, with Affections free
" from being intangled by Earthly Concernments, or
" the secret Witchcraft of seen and sublunary Goods.

" His Soul was above the Frowns of Great Ones, as
" well as the Caresses of the common sort, faithful to
" all in what was their true Interest; his singular Prudence
" and Dexterity in managing that great and necessary (tho' most difficult, and commonly unwellcome)
" Office of Reproof has been touch'd by another Hand, I will add thereto the mention of only
" one other holy Art, which he was as great a Master
" of as any I have known; let the Company wherein
" he was be talking of whatsoever they happened to
" fall on, he would, without Affectation, very naturally,
" and not straining any thing said for a Connexion,

“ on, bring about the Discourse to religious and
 “ profitable Subjects; I have admir’d his Facility
 “ and godly Simplicity herein, and I cannot forbear
 “ recommending the Study of such edifying Conver-
 “ sation to all serious Christians, especially in their
 “ Lord’s-Day-Table-Talk, and ordinary Visits on
 “ that Day, if they make any.

This excellent Person, of whom so extraordinary
 a Character has been given by so many pious and
 learned Bishops, was born the 14th of *November 1653*,
 being Son (by *Rebecca*, Daughter of *Thomas Sayer*,
 near *Norwich*, Esq;) to *Samuel Bonnell*, Merchant,
 who applied himself to the *Italian Trade* at *Leghorn*
 with such Success, that he was worth at least Ten
 Thousand Pounds; but his Estate was soon impair’d,
 partly by Losses at Sea, and partly by his Zeal for
 the Royal Family, whom he privately supplied in the
 Time of their Sufferings with considerable Sums of
 Money; after their Restoration these Services, and
 his known Abilities, procur’d him a Patent to be
 Accountant-General of the Revenue of *Ireland*, his
 Son’s Life being included in the Patent with his own;
 but this he was not long possess’d of, for he dy’d
 while his Son, the foremention’d *James Bonnell*, was
 very young, leaving him to the Care of his Mother
 for his religious and virtuous Education, which was
 so bless’d by the Grace of God, that he set out be-
 times in the Way to Heaven, prosecuted his Journey
 with indefatigable Diligence, and persever’d in it to
 the last, not suffering any earthly Riches, sensual
 Pleasures, or secular Honours, to divert him from it.

The History of his Life may be read at large, as it
 has been written by Mr. *Hamilton*, with an impartial
 and uncommon Exactness. I shall only give the Rea-
 der a short Transcript of some of those remarkable
 Passages in it which are most serviceable to my pre-
 sent Purpose.

He

He remember'd his Creator in the Days of his Childhood. At Ten Years old he read Books of Devotion with great Delight. At Eleven he us'd to get up from his Bedfellows on Sunday Morning to say the Prayers for that Day out of the *Practtice of Piety*. At Twelve he found it difficult to begin with God as that Book directs, and therefore he writ out the Words which are there propos'd to be said and put them under his Pillow, to have them ready at waking. At length, by the intense reading of that, and other Books of Devotion, his Thoughts were so taken up with the Things of another World, that he grew cool to all the Delights of this. At Fourteen Years of Age, being fit for the University, his Friends, thro' an over nice Solicitousness about his Education, sent him to a private Philosophy-School in *Oxfordshire*, thinking that he would there be more out of the way of Temptations than in either of our famous Seats of Learning. But how much they were mistaken appears from Mr. *Bonnett's* Account of that private Seminary, where his Tutor (as he saith in one of his Papers) was too remiss in Matters of Morality and Religion, and his Associates such, from whom he could not learn any part of Godliness, but on the contrary all Debauchery, so that his Friends Care would have been herein deluded, had not the good Principles he before imbib'd kept him from the Contagion of those Examples, and made him abhor the consuming any part of his liberal Allowance in Luxury and Voluptuousness. From this Place therefore (in which he found, as he himself us'd to say, all the Dangers and Vices of the University, without the Advantages) he remov'd to *Catherine-Hall* in *Cambridge*, where his Tutor was the learned Dr. *Calamy*, who, upon several Occasions, express'd the Esteem he had for his Pupil, commending him to divers of his Friends for his Learning, Gravity, and Manliness, both in Discourse and Behaviour, but chiefly for his

Constancy at religious Duties, being hardly ever known to miss Prayers all the Time he continu'd at *Cambridge*. Here he pursu'd those Methods of Devotion he begun before, and for his better Progress in them he resolv'd upon keeping Weekly Fasting Days, which all his Life after he religiously observ'd, finding great Benefit by being sequestred from the World, inur'd to Devotion, and accustom'd to Acts of Mortification and Self-denial; and when sometimes his eager Pursuit of Learning would occasion a Thought to arise in his Mind, that a whole Day every Week was what he could not spare from his Studies, with Indignation he would reject that Suggestion, as coming from his Spiritual Enemy.

My design'd Brevity will not suffer me to go thro' the several Stages of his Life after he left the University, either in the Family of *Ralph Freeman of Aspeden-Hall in Hertfordshire, Esq;* or in his Travels with his Eldest Son into *Holland, Flanders, and France*, or in the Discharge of his Office of Accomptant-General in *Ireland*, which Employment he took into his own Hands in the Year 1684, it having been since his Father's Death until that Time manag'd by others for his Use. In this Place of much Business and great Trust he was so remarkably diligent and faithful, so dextrous in Dispatch, and so ready to oblige, that he soon equally gain'd the Esteem of the Government, and the Love of all who were concern'd with him. But as Religion ever had the principal Sway in his Affections, so a mighty Zeal for *that*, a Contempt of this World, and a Mind rais'd above its perishing Concerns, gave him strong Desires of quitting all secular Employments, and dedicating himself entirely to the Service of God: Neither was it any worldly Consideration which suggested that Thought to him, for the Temporal Advantages of his Office were greater than what he could have expected in a long Time from any Ecclesiastical Preferment, and his Station

tion was besides of sufficient Dignity and Credit. But in Things relating to God *he conferred not with Flesh and Blood*; and nothing hindered him from actually entering into Holy Orders but the Consideration that his Employment was a great Trust, and that he must render an Account to God, not only for his Discharge of it, but for the Hands into which he should put it.

There might here be added, if there were room for it, a copious Narrative of many other observable Particulars of the Life and Virtues of this excellent Gentleman, but those that desire a full and compleat History of them may peruse the forementioned Book of Mr. *Hamilton*.

The late pious and charitable Sir *Edmund Turnor*, Knight, who was buried at *Stoke in Lincolnshire*, April 14. 1707. is another memorable Instance of the sometimes thriving and flourishing State of sincere Religion, and all Virtue, in the fat Soil of Earthly Riches, without being choak'd by any of those rank and vicious Weeds in which it is too often exuberantly profligate. Never was a great and plentiful Estate more deservedly conferred on any than on this excellent Gentleman, because (as saith Mr. *Adamson*, who preached his Funeral Sermon) never was an Estate less abused, or better managed, to the Honour of God who gave it, to the Good of Mankind who did so largely partake of it, and to the promoting the Possessor's own everlasting Happiness, by a strictly sober enjoying, and a liberal dispersing it. It would engage me too far should I here represent him in his publick Employments and private Relations, in all which he faithfully and honourably discharged himself. But passing by these, I will only consider how far his most exemplary Piety was from being in the least obstructed, or any way diminished, by the Abundance of his Riches, and how his diffusive Charity was continually enlarged in Proportion to the Greatness of his growing Wealth.

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His Piety was no such loose, soft, easy Religion as could indulge all the Pleasures of Sense, and the Luxuries and fashionable Liberties of a dissolute Age, but it was truly Christian, in its primitive Purity, according to the Rules of the Gospel, as professed and taught in the Established Church of *England*, of which he was ever a sound Member, a great Admirer, and a glorious Ornament. He did not think the Baptismal Initiation of Children, or the formal Profession of riper Years, though in the best and most Orthodox Communion, sufficient to denominate or constitute any Persons good Christians, or true Disciples of the blessed Jesus, without bringing forth the real Fruits of Holiness and Righteousness, in a sincere Obedience to the Laws of Christ. And to remind him daily of this grand Truth, he had for a long Time piously plac'd before his Eyes in his Closet that excellent Saying of our Saviour in *St. John 15. 8: Herein is my Father glorified, that ye bring forth much Fruit, so shall ye be my Disciples.* Hence it was that he carefully regulated, not only the Actions of his Life, but even the Words of his Lips, insomuch that Mr. *Adamson* solemnly professeth, that upon almost Forty Years happy Acquaintance, and familiar Conversation with him, he never heard an immodest or unseemly Word, much less an Oath or Curse, proceed out of his Mouth; for he often and seriously consider'd that Determination of the Apostle, *St. James 1. 26. If any Man seems to be religious, and bridles not his Tongue, this Man's Religion is vain.*

He had a great Sense of true Piety, and to preserve and increase it he constantly and diligently attended on all the Sacred Offices of Religion, both publick and private. As to Prayer, his whole Life was almost one continu'd Act of Devotion; with this he often consecrated the very Fields and Woods in his private Walks and Retirements, besides what he daily perform'd in his Closet every Night and Morning.

ing. In his publick Prayers he contented not himself with the ordinary Measures, being seldom satisfy'd unless he had four or five times in the Day been an humble and affectionate Petitioner in some or other religious Assemblies at the publick Service of our Church. So frequent was his Participation of the Lord's-Supper, that he receiv'd it, where he had Opportunity, (as he always had in *London*, and at his own Seat) every Lord's-Day. And for this great Duty he kept himself in a constant Preparation, by his ardent Devotions, serious Meditations, and generally Weekly Fastings on the Day before.

It was no small Regard that he always shew'd to every thing that any way related to the Worship of God, the Liturgy, the Utensils, the Revenues of the Establish'd Church, and all Places set apart for the publick Offices of it. Some of these he erected, others he adorn'd and beautify'd, others he endow'd with a more plentiful Provision, for the more frequent reading publick Prayers, and administering the Sacrament. And the pious Dispensers of these Sacred Things, how mean soever they were upon other Accounts, were treated by him with singular Respects, as the Ambassadors of Christ, and the Stewards of the Mysteries of God.

Such was his exemplary Piety, and the natural and happy Effect thereof was his no less exemplary and most extensive Charity. This he rightly thought to be the best Acknowledgment he could make of the Divine Benignity in giving him so plentiful an Estate. *Dona Dei Deo*, the Gifts of God ought to be return'd to God, was his beloved *Motto*, deeply engraven on his Heart, as well as on the Front of his Hospitals.

He ever rejoyc'd when any poor Christian was made glad by his Alms. His liberal refreshing the Hungry and Thirsty was a pleasant Refreshment, a delicious Feast to his own Soul, and he thought himself

self more oblig'd to those who recommended to him proper Objects for his Alms, than they who receiv'd them were to him for Relief.

Vast were the Sums he gave to the Poor of the whole Neighbourhood round about in the Country where he liv'd, and that not as a Dispenser of others Charity (as some falsely reported) but purely out of his own Estate, tho' he had a Son and Heir to leave it to. His occasional Alms were very great, and his free Donations for a constant standing Relief to the Poor were much greater. He was a noble Benefactor to the Four Hospitals, and the new Work-House in London, and he erected and endowed almost as many of his own in the Country. That he might be the better enabled to do these great Things, he took care to waste no part of his Revenues in the extravagant Superfluities of Pomp and Luxury, chusing rather to deny himself in many unnecessary Enjoyments of this World, than not be furnish'd with a sufficient Stock for the ample relieving the Necessities of others. And notwithstanding all his most liberal Distributions and Donations his Estate did still considerably increase, verifying that Observation of the Wise Man, *Prov. 11. 24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to Poverty.*

His last Sicknes seiz'd his Spirits with such Violence, that as it gave his Friends a sad Apprehension of his approaching Dissolution, so (to his Grief) it disabled him for that more active and vigorous Exercise of Devotion which he so much delighted in. This himself complain'd of, saying (for the Instruction of those about him) *That in time of Sicknes one was very unfit for religious Duties, and therefore it was highly necessary to perform them well and diligently, and do the Work of our Salvation, in perfect Health.*

To these Noblemen and Gentlemen I will now only add three or four, no less, illustrious Examples of the other Sex, of which the first shall be that most religious Lady the Right Honourable *Mary Countess Dowager of Warwick*, who dy'd *Anno 1678*, and whose justly celebrated Character is given us by *Dr. Walker* in his *Virtuous Woman*. She was (to use some of the Doctor's Words) such an heroick Instance of this sort, as may silence all Cavils of insuperable Difficulty and Impossibility in a religious Life. This noble Lady had as much secular Wealth and Grandeur to exalt her Spirit, as much Business to divert her, as much Plenty to entertain her, as much Beauty to tempt her, and as much Favour to entangle her, as any of her Rank could have, and she liv'd in an Age in which serious Piety was no very modish or fashionable thing; and yet in the midst of all these Disadvantages she left behind her as noble a Pattern of bright and unblemish'd Virtue, of true, humble, unaffected, fruitful Religion, as can any where be produced.

Great was the Honour of her Birth and Family, her Father was *Richard Earl of Cork*, her Brothers were, *Richard Earl of Burlington and Cork*, *Roger Earl of Orrery*, *Francis Lord Shannon*, and the Honourable *Robert Boyle, Esq*; that profound Philosopher, accomplish'd Orator, excellent Divine, and most devout Christian. Her Six Sisters were nobly and honourably marry'd, and herself was marry'd to *Charles Earl of Warwick*. It was no small Lustre which all these her noble Relations did, by a mutual Reflection of their Worth and Dignity, give to and receive from her; but she shined most resplendently in the Rays of her own Personal Endowments and Excellencies, both natural and acquir'd. To say nothing of her Wit and Parts, the Quickness of her Apprehension, the Clearness of her Judgment, the Strength of her Memory, the Gracefulness, Promptness, and Pertinency of her Speech,

Speech, the Politeness of her Behaviour, and the Greatness of her Skill in the Art of obliging; to pass over in Silence her ample and generous way of Living, the Freeness and Splendor of her Hospitality, the Constancy and Faithfulness of her condescending Friendship, the Dexterity of her Management in all the Variety and Difficulty of her Affairs, and many other such Accomplishments, which the World admires, and which she counted but *Loss and Dung in Comparison of the Excellency of Christ Jesus our Lord*. To pretermitt all these, I shall chiefly recommend her most amiable and worthy Example in that which always had the chief Place in her Care and Heart, her Religion and Piety.

Good Education made her sober and virtuous, but yet she would freely confess, that she understood little or nothing of the Life and Power of Religion upon her Soul till after she was marry'd, and came into that pious and noble Family, where she saw the regular Performance of Divine Worship, observ'd the Order and good Government, and had the Opportunity of hearing the most necessary and substantial Truths frequently inculcated in edifying and practical Sermons. The applying herself to the Business of Religion in good earnest was also not a little promoted by Afflictions and Retirement. Her great Difficulty and *Remora*, as she afterwards acknowledg'd, was her Love of the Pleasures and Vanities of the World, which she neither knew how to reconcile with the Strictness of Religion, nor yet could be content to part with for that, whose Sweets and better Pleasures she was not then acquainted with. God therefore gradually weaned her, by rendering more insipid what had too much delighted her, and by giving her Vacancy and Leisure to acquaint herself more thoroughly with that Spiritual Wisdom, all whose *Ways* she found to be *Ways of Pleasantness and Peace*, far more pure, solid and satisfying, than any
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of those empty and soon withering Joys that are to be met with in the Ways of Vanity, which she had now forsaken; and having made so happy an Exchange, she encourag'd others to try the Experiment.

Now she most unreservedly devoted her self to God's Love, and Fear, and Service, making a strict Scrutiny into the State of her Soul, whether the Grounds of her Hope were firm, and whether her Evidences for Heaven were such as would bear the Test of holy Scripture. She was circumspectly careful *to abstain from all appearance of Evil*, and in all doubtful Cases to take the surest side. Hence it came to pass that she would never use some ornamental Additions of artificial Beauty; nor play at any Games where there was Danger of wasting precious Time, or breaking forth into evil Passions; but yet none was farther from censuring others for using their Liberty in such Things as they accounted lawful.

She many Years kept a Diary, wherein she recorded *the daily Frame of her Heart towards God, his signal Providences towards her, his gracious Manifestations, Returns of Prayer, Temptations resisted, or prevailing, or whatever might be useful for Caution or Encouragement, or afford her Matter of Thankfulness or Humiliation.* The first Hours of the Day were employ'd by her in reading the Scriptures, and Prayer, and Meditation; and then a short Dressing and ordering her Domestick Affairs took up the remainder of the Morning, till Chappel-Prayers, at which, by her constant Presence and reverent Behaviour, she gave a devout Example to her whole Family. The Lord's-Day, that Hedge and Fence of Religion, was of great Account with her; and at the Lord's Supper, that Food and Sustenance of the Soul, she was a frequent and affectionate Communicant, seldom omitting to prepare herself for it with solemn Fasting. In the hearing God's Word she was very
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serious and attentive, and after Sermon she recollected what she had heard, always by thinking, and sometimes by writing, that she might the better turn it into Practice.

Nor was she less solicitous to make others good than to be so herself, for which End she labour'd to represent Religion as amiable, and free from vulgar Prejudice, as she could, that it might not scare, but allure Men, and insinuate it self into their Love and Liking. In the accurate Regularity of her Life she was not sour or morose, but of an affable, pleasant, and agreeable Conversation; and she kept herself free and disinterested, that none might suspect a Design of making Profelytes to any but to God. She observ'd all the Orders of the Church of *England*, in its Liturgy and publick Service, to which she daily attended, yet was very far from placing Religion wholly or chiefly in Ritual Observances. Whatever Company she was in it was usually perfum'd with her good Discourse, not abruptly, upbraidingly, and importunately, but wisely, sweetly, and seasonably; and where she had a particular Kindness or personal Interest, she would improve the Authority of her Friendship to gentle but free Admonition, pleading the Cause of God, and of the Souls of them to whom she spake, with such melting Charms and powerful Persuasions, as could not easily be resisted. If she had any Ambition, it was to be the Mistress of a religious Family, and her great Care of the Souls of her Servants shewed it self, in requiring their Presence at God's publick Worship, in instructing them, and preparing them for the Sacrament, and in scattering good Books in all the common Rooms and Places of Attendance, that those that waited might not lose their Time, but well employ it.

Her Justice was also as great as her Piety, of which there were signal Evidences in her faithful Discharge of the Duties of every Relation wherein she

she was placed, whether as a Wife to her Husband living, or as Executrix to his Will, and Trustee to the Estate he left; or as a Mother, as a Daughter, as a Sister, as a Mistress, as a Landlady, as a Neighbour, in all which the foremention'd Dr. *Walker* very largely and particularly represents with what Care and Exactness she acquitted herself. But the Exuberancy of her Charity and Liberality was the most conspicuous Crown that beautify'd and adorn'd all her other Virtues. While she had in her Lord's Life-time a separate Maintenance settled by Marriage Articles, she gave the Third Part thereof to charitable Uses. When she came to the Possession of so large an Estate as her Lord bequeath'd her for her Life, she in good measure made it true what a great Person was reported to say, "That the Earl of *Warwick* had given all his Estate to pious Uses; meaning thereby that he had given it to this noble Lady, who would so convert it.

There were some great and real Objects of her Charity, which were not so to vulgar Eyes or Purse, on whom she would privately and surprizingly confer noble and suitable Assurances. This sometimes drew from her a whole Bag at once, but made no Noise, for she was no less tender of their Modesty than compassionate to their Necessity. She was very liberal to Foreigners, who fled hither to preserve their Religion. And for the Encouragement of Learning, as well as Religion, she either wholly, or in good measure, maintain'd many young Scholars of hopeful promising Parts at the University, allowing some Thirty, some Twenty, some Ten, some Eight, many Five Pounds *per Annum*. She put to School all the poor Children, not only of *Leex*, but of the neighbouring Towns, that were willing to learn, and besides paying their Teachers she gave them Books, and sometimes Cloathing. Great was her Bounty to divers Ministers of the Church of *England*, whose

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Livings were so small as not to yield them a Subsistence, and to some Protestant Dissenters who wanted Relief.

It was no small Number of Poor that she constantly fed, not only with Fragments and broken Meat, but with Provision purposely made for them; and she built them a convenient House at her *London* Seat (as they had one at *Leez*.) to shelter them from Rain and Heat while they receiv'd their Dole; and when she was at *London* with her Family, and no House was kept at *Leez*, she took care that there should notwithstanding be good Beef and Bread provided for the Poor of Four adjacent Parishes; by her Will she order'd the same to be continu'd Three Months after her Decease, and gave a Hundred Pounds to be distributed to them, at, or shortly after, her Funeral.

A little before her Death God was pleas'd in a remarkable manner to impress the Thoughts of her approaching Dissolution on her Soul, tho' there were no visible Symptoms of it then on her Body, as appears from a Transcript Dr. *Walker* took out of her Diary, which contains an Account of the last Sunday of her Health, and was wrote the Day before she was taken ill. Her Preparations for Death had been a long time habitual, it was one of the most constant Subjects of her Thoughts, and she was often heard to say, if she might chuse the Manner and Circumstances of her Death she would die praying; herein she obtain'd her Wish. She had had four or five Fits of an Ague, and being freed from them for several Days was in an hopeful way of Recovery, till *April* 12, 1678, on which Day having sat up some time, she said she would go into her Bed, but first would desire one of the Ministers then in the House to go to Prayer with her; and immediately one of them being call'd, and come, her Ladyship, who always us'd to kneel, now sitting in her Chair, by reason of her Weakness, almost in the beginning of the Prayer was heard

heard to fetch a Sigh, and so on a sudden departed ; thus liv'd, thus dy'd this noble Lady, in the actual Exercise of Prayer, according to her own Desire ; she *had Riches and Honour in abundance*, as is said of *Jehoshaphat*, 2 Cron. 17. 5. and yet she was not puffed up by them, but, as it there follows, *ver. 6. her Heart was lifted up*, or encourag'd, *in the Ways of the Lord.*

Another Example of the Triumphs of Piety and Virtue over the Temptations incident to Secular Grandeur may be the Right Honourable the Lady *Frances Digby*, who was the most religious Consort of the truly noble *Simon Lord Digby* before commemorated, her admirable Qualities being no less worthy of the Ladies Imitation than his of the Gentlemen. She dy'd at *Coles-hill* in *Warwickshire*, *September 29, 1684.* Her Character was very sincerely and impartially describ'd by the Pious and Reverend *Mr. John Kettlewell*, in the Sermon he preach'd at her Funeral, from whom I shall collect what I think most observable in her.

She was a great Instance not only of all common Virtues, but of those which are almost lost in the present Age, which seem to reign scarce any where but upon Men's Tongues, as if they were impracticable Duties, rather to be prais'd and talk'd of than perform'd. Her Actions made even those more rare and neglected Graces visible to all, and convinc'd a remiss and slothful World that they are real Things, and not meer *Eutopian* Perfections. God had endow'd her with so sweet a Temper, that to be universally kind and pleasing was one of the most natural Things in her Complexion, which made a Religion consisting in Love and Charity to be soon embrac'd without Opposition, and gave great Opportunity to her virtuous, wise, and careful Mother to begin very early to cultivate this rich Soil, and plant the Seeds of Goodness in it, before the Vices of the World

could make their Attempts upon her; she instructed her most successfully by excellent and plain Rules, shewn to the Life in a brave Example, and the humble and well-compos'd Spirit of such a Daughter was readily prepar'd to receive the Impressions, follow the Counsels, and tread in the Steps of so worthy a Mother. Under the Influence of this happy Education she soon arriv'd at a just and generous Contempt of the World, even in the midst of all that could make her value and be in love with it; and in the Spring of her Years, an Age most subject to admire it, she notwithstanding kept it still without her, and liv'd above it.

After she was depriv'd of that dear and noble Instructor and Pattern, whom by a discerning Choice, as well as filial Affection, she greatly delighted to observe and imitate, the Divine Care provided a most suitable Husband for her; and to the Intimacy of their Conjugal Relation there was quickly added a more exalted Friendship, founded upon Likeness of Souls and virtuous Grounds, and design'd to serve the most excellent Purposes of Religion, in making each other better and wiser. Thus liberally had God endow'd this excellent Lady with Inclinations to Virtue and Goodness, and with Resolutions to ripen and improve them, from which she could not be taken off by any Allurements of Riches, Pleasures, and Honours; and had she been afforded a longer Life, wherein to employ her Talents, the Increase might have been in a greater Measure and Proportion; but tho' her Race was quickly done (for she dy'd in the Twenty-third Year of her Age) yet she run much in a little Time, and in her green Years was grown ripe in the true Ends and Art of Living.

Her Piety towards Almighty God made her daily converse with him in her Closet-Retirements, and very constantly in the publick Assemblies, not allowing herself to neglect his Worship and Service for
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little Reasons and Inconveniences, by which the Sloathful and Delicate are apt to excuse their too frequent Omissions. And as no Motive but sincere Religion brought her to Church, so she affected to appear there in a plain Dress, not seeking to recommend herself to others by elaborate Attire, and outward adorning, but only to God by the Devotion of her Mind, and the Ornament of an humble and meek Spirit. She was in a constant Preparation, as all good Souls are, for the holy Sacrament, and careful to embrace all Opportunities of joyning in it; her hearty and unfeigned Devotion not coming now and then by Fits, but being an habitual Practice, firmly settled and deeply radicated; neither did she shew a small Instance of a governing Piety in her calm and uncontesting Resignation to the Divine Will under the sharpest Trials; she could trust God with any thing that belong'd to her. When she was surpriz'd with Death she look'd on the sweet Babe which she was to leave behind her as so secure in the Custody of the Almighty, and under him in the Care of her dear Husband, that the Thoughts of it did not in the least trouble her. Whatever happen'd she preserv'd herself in an even Temper, being only duly affected, not violently transported. In her Bodily Pains she would shew nothing of a disturb'd Spirit, but was wont to be pleas'd with all that was done about her. By the Divine Assistance she had acquir'd a strange Power over her Desires and Inclinations, and could command and restrain them almost in any thing, so as to be ready to deny herself for a good End, as Occasion offered.

Although she sprung from an illustrious, noble Stock, she was not forward to make known the Honour of her Blood, nor seem'd to prize herself upon it, but shew'd the true Spirit of Nobility, which is, that when all other Persons, to keep up Degrees and Order in the World, do respect and honour Titles,

yet they who wear them overlook and despise them, and value themselves only upon what is their own, not what is deriv'd from Ancestors. As for all the Splendor and Gratifications of the World, she seem'd generally so indifferent in the Pursuit, and so unaffected in the use of them, as plainly shew'd she sat loose from them; she was so much above pompous Appearance, and so inclin'd to solid Goodness, that her Generosity would not spend it self upon any Vanity or Extravagance, but to Works of Piety and Charity, with a liberal Soul and an open Hand she would most readily contribute; these indeed were her Heart's Delight, and if she valu'd Money upon any Account, it was for the Opportunity and Satisfaction of doing good with it.

Humility was her beloved Grace, which she sought of God with Earnestness, and attained to Admiration; instead of being exalted in her own Mind, by reflecting upon her high Birth, and her great Advantages of Estate and Honour, she retained no more than a just and moderate Estimate of them all, and did not think herself the better or more deserving because she had them, nor others the worse because they wanted them.

These are some of those Excellencies which adorned herself. And as for her Carriage towards all the World besides, how truly Christian a Part she acted, in a constant Kindness and good Nature, in a courteous Affability, an extraordinary Candor, and a most obliging easiness of Conversation, Mr. Kettlewell has largely represented, unto whom I refer my Readers.

Her Death was very sudden, suspected by none, nor, in all appearance, by herself, until she awaked in the Jaws of it, and said, *she was a dying*. This was very short Warning; and though after a well spent Life it could not endanger the Safety, yet was it a mighty Trial of the clear Conscience and firm Hopes of this excellent Person. If any thing had stuck upon her, or she had been conscious of any thing to affright her, then no doubt had been the Time to fear, when the Judge
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had sent the Summons, and call'd her to come before him. But whether from the Applause of a good Conscience, which having been hitherto a faithful Guide, proved now a Comfort to her, or whether from the Intimation of some good Angel, who was come to carry off his Charge (if Angels do then begin a Correspondence, and give kind Intimations, when a Soul is just leaving the Body, and going to converse and be Fellow-Citizen with themselves) from which soever of these Causes it happen'd, thus it was, this pious Soul in that Surprise had a clear, chearful Confidence and a Fore-taste of that Joy and Peace which God was preparing for her. Tho' she knew she was going in haste, she could with great Composedness spend some of those few Minutes she had remaining, to declare her Mind in some Things she would have ordered. And observing her Nurse that was attending her to fall a weeping, she undisturbedly rebuk'd her, and bid her not to weep for her, for she was going to be happy.

My next eminent Instance of this sort shall be Mrs. *Elizabeth Burnet*, late Wife of the Right Reverend the Lord Bishop of *Sam*, a Lady whose Life will be a standing Pattern to Posterity, as of all Piety and Virtue, so particularly of overcoming the Temptations, and improving the Advantages of Wealth and Honour. I shall here insert the Account that is given of her by the Reverend Dr. *Goodwyn*, Archdeacon of *Oxford*, in the Second Edition of her most pious and excellent Book published under this Title, *A Method of Devotion, or Rules for holy and devout Living, with Prayers on several Occasions, and Advices and Devotions for the holy Sacrament*. The short History which the Doctor with great Truth and Justice has given of her I shall transcribe in his own Words, with very little Abridgment of them,

She was born the 8th of *November* in the Year 1651, being the Eldest Daughter of Sir *Richard Blake*, Knight,

(the fifth Son of *Thomas Blake* of *Earentown*, in the County of *Southampton*, Esq;) and of *Elizabeth* the Daughter of *Dr. Bathurst*, a Physician in *London*, one of eminent Piety, and of the most considerable Men of his Profession in his Time.

At Eleven Years Old she began to have a true Sense of Religion, and read with great Application the Books that were put into her Hands, but was not quite satisfied with them, aspiring after more solid and sublimer Notions than what she found in them; on this account it was that more than ordinary Care was taken to make her think meanly of herself, she being bred up in the greatest Privacy possible.

At a little more than Seventeen Years of Age she was marry'd to *Robert Berkely* of *Spetchly*, in the County of *Worcester*, Esq; Grandson of *Sir Robert Berkely*, that was a Judge in *King Charles* the First's Time, which was procured chiefly by the means of that Apostolical Man *Dr. Fell*, late Lord Bishop of *Oxford*, who was that young Gentleman's Guardian, and had taken the Care of his Education. That great Prelate, so famous for his Piety and Learning, thought that the assisting him in that Match was the greatest Service he ever did him.

When she came into that Family she found this Gentleman's Mother a zealous Papist, and a Woman of a good Life. This put her upon taking especial Care to study her own Religion in a larger Compass, in order to understand the Controversies between our Church and the Church of *Rome*, that she might be able to preserve her Husband and herself from the Artifices and Insinuations of the Popish Priests, and the Influences of his Mother, who had great Interest in him.

At the same time she obliged herself to a more than ordinary Strictness in all the Offices of Piety, and in her whole Conduct, that she might adorn her own Profession by a suitable Practice, constantly governing herself

herself by the Rules of true Religion, and of a severe Virtue; instead of which in the Church of *Rome* is too often found only the outward Shew and Appearance of them; and therefore living in the Country, where she had much Leisure, she spent great part of her Time in Devotion and Reading; and when she would divert herself with Work, she had generally some Persons to read to her. When her poor Neighbours came to visit her, which, being encouraged by her, they often did, that she might instruct them, without seeming to take too much upon her, she would frequently read good Books to them..

In this manner she lived for Six Years, being esteem'd and lov'd by all that knew her, even by those who on the account of different Opinions in Religion were likely to be most prejudic'd against her.

In King *James's* Time, when the Fears of Popery began greatly to encrease, and Bishop *Fell* died, who had great Influence over Mr. *Berkely*, to prevent his being wrought upon by his Relations, at a Time when they had mighty Hopes of their Religion being settled here, she prevail'd with him to go to *Holland*; and travelled with him over the Seventeen Provinces,

After this they both fix'd at the *Hague*, where she was soon known, and grew into the Esteem and Friendship of Persons of the highest Rank, till about the Time of the Revolution; then they return'd into *England*, and went to *Sperchly*, his Country Seat.

Here she went on in the happy Course of Life she was at first engag'd in, increasing continually in Knowledge and good Works; she had generally some young Persons in her Family, whom she well improv'd, both by her Instructions and Example, so that there was quickly a visible Alteration made in them.

Her Knowledge and Virtue made her every Day more and more taken notice of in that Country. She contracted an intimate Friendship with the then Lord Bishop of *Worcester*, who has left so great a Name behind

hind him for his eminent Piety and Learning, Dr. *Stillingfleet*; he to his Death continu'd in an high Esteem of her, and has been often heard to say, "That he knew not a more considerable Woman in *England*" than she was. Nor was she less esteem'd by the Dean of that Church, the present Lord Bishop of *Oxford*, who had always a high Value for her. But the Lord Bishop of *Worcester*, that now is, having a particular Relation to her, treated her always with such a Respect, and expressed his Esteem of her on all Occasions in such Terms, that her great Humility and Modesty made her ashamed to receive it. Thus she continu'd to live with Mr. *Berkely* till the Year of our Lord 1693, when he died, and was buried with his Ancestors at *Spetchly*.

In her Widowhood, as she had more Time and Leisure, so she apply'd it wholly to Devotion, to reading, to Acts of Charity, and the Offices of Friendship; particularly she took upon her the Care of her late Husband's Protestant Relations, as if they had been her own, and was indeed a Mother to them all as long as she liv'd, shewing a great Concern for them and Kindness to them even at her Death; she was also very kind and obliging to all the rest of his Family.

She had then a very plentiful Income, which she managed with great Prudence, as well as with an high degree of Charity, and was indeed uneasy at all other kind of Expences but what went that way.

While she continu'd at *Spetchly* she kept an hospitable Table, to which the neighbouring Clergy were always welcome; she paid true Respect to those of them that were in low Circumstances, heartily esteeming them for the Sake of their Functions and Labours; she frequently made them Presents of the most useful Books, and to some she generously lent Money, without requiring any Security, expecting only to be paid when, by the Providence of God, they might be put into more easy Circumstances.

She

She spent some Time in *Worcester* at the Bishop's Palace, with Bishop *Stillingfleet*, and Mrs. *Stillingfleet*, with whom she had a most particular Friendship.

And Mr. *Berkely* ordering in his Will a great Sum of Money to be raised out of his Estate to erect an Hospital at *Worcester* for poor People, she had it much at Heart to see that brought to Perfection as soon as was possible; and it pleased God to continue her Life till she saw it was settled. Besides the Care of this she took upon her several Charges in relation to his Affairs more than the Law requir'd, in the Payment of Debts and Legacies. And here she continu'd still one eminent Instance of Charity, to which she had engaged Mr. *Berkely* in his Life-time, which kind of Charity is now, by the Blessing of God, spread almost all over *England*, in setting up Schools, for the Instruction and Education of poor Children, which she afterward encreas'd to a much greater Number.

She had early an Inclination to exercise her Pen in several sorts of Composition, which she was thought by her Friends to do to so very good Purpose, that it encourag'd her to employ much of her Time that way; and while she was a Widow she made the first Draught of her *Method of Devotion*, for her own Use only, consisting of such Rules and Directions as she resolv'd to conduct herself by, and which indeed had been all along the Measure of her Practice.

She continu'd a Widow near Seven Years, and then was marry'd to the Right Reverend the Lord Bishop of *Salisbury*, where she found a Family of Children, which she treated, not with a false Indulgence, nor with an unnatural Severity, but with that Care and true Concern for their Education as if they had been her own, and was indeed loved and respected by them as if she had brought them into the World, of which the Bishop was so sensible, that he had, by his Will then made, left them entirely under her Care and Authority in so absolute a manner, that it has been
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seldom known that so much was trusted even to the proper Mothers of any Children; and the Bishop judging right, that he brought Blessing and Happiness enough into his Family by bringing herself into it, desir'd her to secure all her own Estate and Income to herself, with a Power to make such a Will as she pleas'd, to which he bound himself to consent; so she continued the Mistress of all that was her own, and allow'd for her own Entertainment that which did not exceed the Rate of a Boarding-House, that so she might the more abound in good Works; which the Bishop readily accepted of, tho' he was willing, and often told her so, that nothing at all should be allow'd upon that Account, for she had in herself a Treasure valuable beyond all Riches.

After this she extended her Charity farther than she had done before, and indeed instead of giving a double Tenth, or a fifth part of her Income that way, which is the largest Proportion that any have suggest'd, as taken from the *Jewish* Constitution, she was very uneasy at taking a fifth Part of it to her own Use; she seldom went beyond it, but was much oftner within it, by which means she was able to give many Sums away in charitable Uses, and particularly the Number of Children taught at her Expence in and about *Worcester* and *Salisbury* were above an Hundred.

And now, she grew into a more general Acquaintance, and was continually rising higher in the Esteem of the World as she was more known; she enter'd into Friendship with some Persons of the greatest Quality, which made no other Alteration in her than the increasing her Zeal of doing more Good as her Interest was enlarg'd; the being rich in good Works was visibly the greatest Design of her whole Life, and that which she most of all delighted in.

Notwithstanding the Interruptions which a more general Acquaintance gave her, she spent as much Time as she could get to herself in writing upon Di-

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vine and Moral Subjects, and was prevail'd with to consent to the printing of the First Edition of her Book, which, as well as the Second, was all entirely her own composing, without any Assistance or Addition by any Person whatsoever.

This being very much approv'd of by many of her Friends, she thought she could make it more useful, by adding a great deal to it out of many other Papers she had by her; and she printed a Second Edition of it at her own Expence, that she might dispose of it among those whom she thought most likely to be improv'd by it.

She kept a constant Journal of her Life, and every Evening spent much Time in recollecting her Actions and Discourse that Day, and would call herself to a strict Account in every Particular, that the Errors of every Day past might be avoided in those that were to follow.

She continually labour'd under a weak Disposition of Body, which grew upon her at length so much, that it was thought she could not easily get over it; on this Account she was advis'd to go to the *Spa* for the Recovery of her Health, which Journey she undertook in the Year 1707, and wheresoever she went she was receiv'd with great Marks of Esteem and Respect by Persons of the most eminent Ranks.

After her Return she seem'd for some Time in a better State of Health, until she was taken with a Pleuritick Fever, of which she died *February 3, 1708*. In this her last Sickness the Distemper falling upon her Lungs she was not able to speak much, but shew'd all along an entire Resignation of Mind to the Will of God, and a patient enduring the Pains she felt. Thus departing this World, after she had liv'd in it with a true and just Contempt of all its Vanities and empty Pleasures, and a careful improving its Riches and Honours to the best Uses, she enter'd full

full of good Works into the Joy of her Lord, there to receive an ample Reward for them.

After this short Account of her Life Dr. Goodwyn further enlarges upon her Character, to excite an hearty Imitation of all her Christian Graces and Virtues, which, together with her Method of Devotion, he most deservedly recommends.

The last Lady, whose exemplary Piety I shall here commemorate, is the Lady *Elizabeth Brook*, Daughter to *Thomas Culpepper* of *Wigsale* in *Suffex*, Esq; and Sister to *John Lord Culpepper* of *Thoresway*, who for his great Loyalty and eminent Services was created a Baron by King *Charles I.* Her Mother was the Daughter of *Sir Stephen Slanty*. But her Family did not derive so much Honour upon her as she reflected back upon her Family by her personal Virtues. She was educated under her Grandmother the Lady *Slaney*, marry'd very young to *Sir Robert Brook*, a Gentleman of a good and virtuous Life as well as a good Estate. And though she was young, and rich, and beautiful, she was a prudent, dutiful, faithful, and loving Wife, a tender, affectionate and careful Mother, restraining her Children from Evil, according to her Power, and bringing them up in the Nurture and Admonition of the Lord. For as she had devoted herself to God and Religion very early, rising in the Morning of her Age to attend the Work and Service of her great Lord, so she desired and endeavoured that all her Children might do the same, neither was she unsuccessful therein, especially as to her Son *Sir Robert*, and those of her Daughters that liv'd to any Maturity of Age, for they all inherited the Vertues of their Mother. This excellent Lady gave a rare Example of Goodness in all the Places where she liv'd, as well in *London* as in the Country, and especially at *Cockfield-Hall* in *Suffolk*, where she pass'd the greatest part of her Earthly Pilgrimage. Many were the worthy Accomplishments, by which she was

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recommended to all that had the Happiness to know her; but the greatest Glory that shin'd in her was Religion, to which she earnestly apply'd herself in the Power and Strictness of it, and continu'd to practise it with great Zeal, Constancy and Steadiness through the Course of a long Life, from her Youth to her extreme Old Age, and her dying Hour. Her quick Apprehension, solid Judgment, retentive Memory, and other good natural Parts, were industriously employ'd, not in searching after the most delicate and refin'd sensual Pleasures, nor yet in restless projecting how to augment her Earthly Riches, State and Grandeur, but in pursuing the most excellent Improvements of useful Knowledge, true Wisdom, and sincere Piety. Hence it came to pass that in Length of Time, by diligent reading the best Books, and frequent Converse with learned Men, she became one of the most knowing Persons of her Sex, especially in Divinity; neither was this any great Wonder, seeing she was an indefatigable Reader of the Sacred Oracles, and the choicest Commentaries upon them that are extant in our Language; some of the Works of the ancient Philosophers translated into *English* were also perus'd by her, and her Knowledge was not a little increas'd by what she gather'd from those great Lights among the Heathens.

To pious and profitable Sermons she not only gave a great Attention in the Church, but heard them repeated again in her Family, that she might the more carefully remember such Passages in them as either instructed her Mind or affected her Heart, or gave Rules to her Life, for she endeavour'd to improve all her Knowledge (thro' Divine Assistance) into a suitable Practice, to which End she wrote down with her own Hand the chief Substance of many Sermons she had heard, and digested some of them into Questions and Answers, or under Heads of common Places, that they might be the Subject-Matter of her frequent Me-

Meditations. The Exactness of her Piety made her have a universal Respect to all the Divine Commands, and her holy Zeal for the Observance of them was the more constant, because it was guided by true Christian Wisdom, and such Prudence as never degenerated into Craft, nothing appearing in all her Converse contrary to Sincerity.

Her Religion was serious, solid, and rational, without Superstition on the one side, or Enthusiasm on the other, yet she had both a just Veneration for external Decency in the Worship of God, and a high Regard to the Holy Spirit as speaking in the Scriptures, and by them guiding the Understanding, inclining the Will, and exciting the Affections. She had a pious Concern not only for her own Soul, but for all those that liv'd in her Family, providing for them the daily Help of Morning and Evening Prayer, with the reading of the Scriptures, perform'd by her Chaplain, besides the foremention'd Repetition on the Lord's Day of what was preach'd in the publick Congregation, and the catechizing the younger People in her House once in a Fortnight.

Such was the Extent of her Love and Charity, that all with whom she convers'd had some Share therein, but with this difference, that the more Christian and holy any were the more they had of her Regard; and that she shew'd a most peculiar Value for God's Ambassadors and Ministers, the Guides of Souls, esteeming what they deliver'd (if consonant to the holy Scriptures) as a Message from Heaven.

She was so strictly just, that she could not endure to possess or keep any thing without a Title in Conscience as well as in Law, and was particularly tender in reference to Tithes, giving away all that she held by that Title to those that took the Care of the Souls, except a little Portion Yearly reserv'd for repairing the Chancels belonging to her Improvements, looking upon herself but as a Steward of her Estate, she gave

gave a considerable part of it to encourage Christ's Ministers, and to relieve his poor Members, this she did so readily and chearfully, that when there was any true Occasion for charitable Benevolence, it was never any Question with her whether she should give or not give, but only in what Proportion she should extend her Bounty, according to the Largeness of her Heart, the Openness of her Hand, and the Utmost of her Ability; those also that needed not her Relief were Witnesses of her great Liberality; her Generosity was such, as one would have thought there was no room for Alms, and her Charity such, that it was wonder'd how she could so plentifully entertain her Friends, but a provident Frugality and Management, with the Divine Blessing, enabled her to do both to Admiration.

Private Devotion, and the pious Exercises of the Closet, were the Joy of her Life, a considerable Portion of her Time was daily employ'd in them; they were not perform'd by her meerly as a Task, but in these she found the sweetest Refreshments; as she would often profess, in these she most gladly as well as humbly convers'd with God; and as for his publick Worship, and his holy Day, they were the Delight of her Soul, a Day in his Courts being better to her than a Thousand elsewhere; and having eminently priz'd and improv'd the Lord's Day, it pleas'd God on the Evening of one of them to take her to himself, to keep an everlasting Sabbath in his most immediate and glorious Presence.

I must not omit, that notwithstanding her Wealth, and Honour, and Quality, in the World, her exquisite Knowledge, eminent Goodness, and the mighty Value her Friends had justly for her, in the midst of all these Enjoyments and Attainments, Vertues and Graces, she was greatly humble, and cloath'd with the Ornament of a lowly Spirit, not stain'd with the least Tincture, that could be observ'd, of Vain-glory

or Self-admiration ; which Humility was the more illustrious by the Accession of Politeness and Compliance, in a courteous entertaining all Persons with Civilities proper to their several Qualities, so that she oblig'd all, tho' she was ever careful that nothing in Conversation might border upon those Freedoms that dishonour God and blemish the Christian Profession ; she was strictly religious, but without Melancholy or Sourness upon her own Spirit, without Moroseness and Censoriousness towards others.

To her particular Friends she was endear'd by her Prudence, Fidelity, and singular Affection ; to her Servants and Tenants she was neither imperious nor oppressive, but just and kind ; to her Neighbours, of what Rank soever, she was all that they could reasonably desire ; she was also a loyal Subject to her Prince, most passionately concern'd for King *Charles the First*, when his Enemies were contriving his horrid Murder ; being earnestly desirous that an Hand from Heaven might have prevented that execrable Wickedness, she kept a private Fast in her Closet on his Behalf ; and when she heard of his Death, she resented it with the Passions of a Mother, professing, *That the Loss of one of her dearest Children came not nearer to her Heart.* She was a true Mourner under the Sufferings, Exclusion and Exile of King *Charles the Second*, and so disgusted at the then usurping Powers, that she would not joyn in the keeping of either the Fasting or Thanksgiving-Days appointed by them in reference to their Designs or Successes ; but she much rejoyc'd in his happy Restauration. She was also conformable to the Church of *England*, and one of the greatest Ornaments of our Communion. Though she respected Piety in all sorts of Men, and reliev'd some Nonconformists with a liberal Hand, yet she much disapprov'd and lamented the Separation from our Church.

She

She made the most excellent Use of her *Riches and Honour*, and God was pleas'd to bless her with *Length of Days*, for she liv'd to the 82d Year of her Age. The Close of her Life was a continu'd Languishing for divers Months, attended sometimes with great Pains, under which *Patience had its perfect Work*; when her Body was restless her Mind was calm, and her Conscience witness'd to her Integrity; she expir'd almost insensibly, and had at the last an easy Passage to that Happiness which is the Reward of Faith and Holiness. If any desire a fuller Account of her, they may read her Life written by Mr. *Nath. Parkhurst*, from whom I have extracted the Substance of this short Narrative.

If this Chapter had not been already of so great a Length, there might have been added to the preceding Examples several others no less eminent; I will here only mention the Names of some few, together with the Authors that have given some Account of their great Piety and Virtue, notwithstanding all the Temptations that might arise from their Riches and Honour. Of this Number, and highly worthy of Imitation, were,

The Right Honourable *William Lord Russel*, Baron of *Thornhaugh* in *Northamptonshire*, deservedly commemorated in Mr. *Walker's* Sermon at his Funeral, September 16, 1613.

Denzell Lord Hollar, in Mr. *Reyner's* Sermon at his Funeral.

The Honourable *Robert Boyle*, Esq; in the Sermon at his Funeral preach'd by the Lord Bishop of *Sarum*.

Sir *John Gayr*, Alderman of *London*, in Mr. *Hardy's* Sermon at his Funeral, 1649.

Sir *Thomas Adams*, Knight and Baronet, and Alderman of *London*, in Dr. *Hardy's* Sermon at his Funeral, March 10, 1667.

Mr. *Richard Fishburn*, Merchant, in Mr. *Shure's* Sermon at his Funeral, May 10, 1625.

Peter Whalley, Esq; in the Sermon at his Funeral preach'd at *Northampton* by *Dr. Reynolds*, who was afterwards Bishop of *Norwich*.

The Right Honourable the Lady *Dorothea Helena*, Countess Dowager of *Derby*, in Mr. *Hunter's* Sermon at her Funeral.

The Right Honourable the Lady *Frances* Countess of *Carbery*, in Bishop *Taylor's* Sermon at her Funeral, 1650.

The Right Honourable the Lady *Frances Paget*, the religious Consort of *William Lord Paget*, in Mr. *Jenny's* Sermon at her Funeral, November 12, 1672.

The Right Honourable the Lady *Elizabeth Capel*, Dowager, in Mr. *Barker's* Sermon at her Funeral, 1661.

The Right Honourable the Lady *Cuts*, in Dr. *Atterbury's* Discourse occasion'd by her Death.

The Right Honourable the Lady *Ann Holles*, the pious Consort of *Francis Lord Holles*, in Mr. *Waters's* Sermon at her Funeral, May 4. 1682.

The Right Honourable the Lady *Mary Vere*, Relict of the pious, noble, and valiant Sir *Horace Vere*, Baron of *Tilbury*, in Mr. *Gurnal's* Sermon at her Funeral, January 10, 1671.

The Lady *Maynard*, in Dr. *Ken's* Sermon at her Funeral.

The Lady *Mary Langham*, the religious Consort of Sir *James Langham*, in Bishop *Reynolds's* Sermon at her Funeral, where, after the Bishop had much commended her early Piety, her great Knowledge in the holy Scriptures, and the most substantial Books of Religion; her unwearied Constancy in the Duties of the Closet, as well as devout Attention on God's publick Worship, her honouring Holiness in the poorest and meanest Persons, her Contempt of this World, and Preparations for the other, her Meekness, Modesty, and Humility, her dutiful Reverence towards her Parents, her Conjugal Affection to her very worthy and dear

dear Husband, her more than ordinary Care in the Education of her Children, her Affability and Kindness to her Servants, whom she greatly encourag'd unto holy Duties, her eminent Charity to poor distressed Persons, in visiting, edifying, comforting, and liberally relieving them, her patient waiting upon, pleading with, and trusting in God, under her Sickness, and Extremities of Travail, and other Pains, also that Tincture of Holiness which still appear'd even in her disturb'd Expressions, when the Disease affected her Head; he at length concludes his Character of her with these Words. " Thus liv'd and dy'd this excellent Lady, a worthy Pattern for the Great Ones of her Sex to imitate, such Works will follow them in to another World, where none of the Vanities of this, no Pleasures, no Pomp, no Luxury, no Bravery, no Balls, no Interludes, no amorous or complementary Discourses, or other like Impertinences of the World, will have any Admittance.

Thus we have seen how sincere Religion, Piety and Virtue have been conspicuously exemplify'd in some of the Great, and Rich, and Honourable, of all Ranks, in Sovereign Princes, Noblemen, Gentlemen, and Ladies, and that too in every Age of their Lives, as well in their Youth as in their riper Years; may these illustrious Instances fully convince the Young People of Quality that shall peruse them how possible and practicable it is to be truly good as well as great; may the lively and indefinable Ideas of such noble Examples remain impress'd upon their Minds, so as to provoke a just Emulation, and inspire them with a mighty Courage and Resolution for the like excellent Practices, whatever Obstacles they meet with; O let those honourable and renown'd Persons of former Times, that have gone before us in the Paths of Virtue, have an efficacious Influence upon us that are now living, both to instruct and excite us by the never dying Memory,

of their glorious Actions ; O that we may all of us in this Nation, so far as we can, according to our several Stations and Capacities, diligently transcribe the admirable Copies they have set us, and as fairly represent them to the World as they have done before us ; by such an Imitation we shall not only be wise, and good, and happy in our own Persons, but it is hop'd that our Examples also will have the like auspicious Influence on the Generations that are yet to come.

Such an Imitation, if sincere, tho' less perfect, will not be without some good Effect ; for I would not have any Young Persons of better Rank be discourag'd, if upon comparing themselves with the foremention'd Heroes, they shall perceive, that notwithstanding their earnest Desires and Endeavours they still come short of those eminent Degrees of Piety and Virtue which were conspicuous in some of the excellent Patterns here set before them.

O noble and generous Youth ! If you studiously follow these great Examples according to your Power, altho' your Zeal for God and Religion be not forthwith all Flame and inexhaustible Activity, as some of theirs was, tho' you be not at all times so prompt and forward in every Act of Love to our blessed Lord, nor so slow to Anger when hated and affronted by Men, nor so persevering in Patience upon continu'd Provocations ; nor so entirely and ardently affected with Divine Things as some of them were, altho' you as yet want that Pitch of Contempt for this vain World, that exact and regular Command over your Appetites, that Height of Abstinence and Self-denial, that Ease, Delight and Watchfulness in Prayer, that Assiduity and Pleasure in holy Meditations, that Depth of Humility and Poverty of Spirit, that Fervour of Charity, that Gladness in shewing Kindness, that Readiness in forgiving Injuries, to which some of those Worthies did happily arrive, this Defect of such high Degrees in your Imitation of their Graces and Virtues will be mercifully pardon'd, and by
pre-

persevering in your Prayers and Endeavours you will still approach nearer and nearer to the exactest Patterns any of them have given you. It hugely becomes every one to labour after the highest Degrees of Holiness and Virtue which are attainable, but tho' his weak Endeavours come short of others, if he be sincere in the Use of them he shall be graciously accepted, and suitably rewarded, according to the Measure of his Attainments. When in the Parable, *Luke 19*, one Servant improv'd his Pound to Ten Pounds, another his to Five Pounds, and a third only doubled his, all these were welcom'd with a *Well done good and faithful Servant*, and every one of them had a proportionable Reward; none was condemn'd and punish'd but the wicked and slothful Servant, who made no suitable Improvement of what he had receiv'd.

C H A P. III.

Of the Means of overcoming the Difficulties and Temptations to which the Young Gentry may be expos'd more than others.

IN the former Chapter we pass'd thorough a spacious Field of Virtue, where we beheld the victorious and successful Exercises thereof in many illustrious Examples; we have seen the Gallantry of those noble Minds, those truly generous Souls, who, even in their younger Years, would not suffer themselves to be ensnared and captivated, either by the deceitful Inescations of Flesh and Blood, or the gilded Pageantry of worldly Grandeur; their wary Circumspection and unwearied Diligence, Courage and Constancy, made them bravely press forward in their way to immortal Glory, without bending under the Weight of their Secular

Dignities, Honours and Treasures, or being diverted from their steady Course by the abundance of those sensible Enticements with which they were surrounded; and if the Young Nobility and Gentry of the present Age will take the same Measures, and observe the same Methods those Worthies did, with as careful a Conduct and as steadfast a Resolution, they will also obtain the like glorious Conquest; for what should hinder them from being equally successful? The Difficulties and Trials were as great, the Human Passions and Infirmities were not less in those former than in these latter; they may arm themselves with the same Spiritual Weapons, and receive the same Divine Assistances that the other did, if they be as fervent in their Prayers, and as sincere in their Endeavours; those that are now so happily triumphing did not conquer in their own Strength, but *through Christ that strengthened them, through him that loved them*; and he that lov'd them and strengthen'd them will shew the like Affection and afford the like Aids to the Christians that are now in this Militant State, of what Rank soever they be, provided they take what care they can not to deviate from the Rules nor degenerate from the Patterns that have been given them.

Those instructive as well as animating Examples before produc'd make it therefore the less necessary to insist much on the Means and Instruments of overcoming the Temptations which occasionally arise from the Riches, Honours and Pleasures of the World, when they are plentifully enjoy'd in younger Years; and since most of the Cautions, Exhortations, Directions and Motives in ~~the~~ former *Part of Tauch's Grand Concern*, containing general Advice to young Persons, may be of no small Use for this End to the Young People of Quality that will seriously peruse them, and impartially apply them to their own Souls, I may for that reason also be the more sparing in the particular Instructions that more peculiarly concern their Case; some few how-

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ever of this nature shall be here offer'd to their Consideration.

Their Dangers, as hath been before shewn, chiefly arise either from the Flatteries of those ill Persons who are apt upon all Occasions to soothe and caress them; or from the Allurements of those Earthly Things, the large Possession of which, unless wisely manag'd, will easily ensnare their Affections; and furnish suitable Matter to feed their Vices.

I. It is therefore in the first place of great Concern that Young Gentlemen and Ladies guard all the Avenues of their Hearts against the Enchantments of Flattery; if they greedily suck in the sweet and perfum'd, but poysonous Breath of a dissembling Parasite, and delight in his wheedling Behaviour and extravagant Praises, which (to serve his own Ends) he is continually bestowing on their Persons and Endowments, or their Conduct and Managery, this treacherous Man may easily wind himself into their Esteem and Affections, and soon betray them into fatal Errors by the Power and Subtily of his bewitching Insinuations. It will require a cautious Vigilancy in noble and generous Youth to avoid the Snares that are oftentimes laid for their Virtue in the very Applauses that are given it, and the false Commendations that secretly undermine it. Some are so much over-run with a stupid and ridiculous Vanity, in that Opinion of themselves which their Birth and Fortunes have produc'd, that they hardly perceive another's Intentions who flatters them never so grossly and openly; the approaching Ruin of such Persons seems very near, and almost inevitable, neither will it be to any great Purpose to give them an Admonition, which they are not like to accept if they should chance to read it; but let me beseech those that know Things better than to be so palpably gull'd, that they have a care they be not impos'd on by the refin'd Artifices of the more polite and skilful Flatterers; let me remind them,

them, that in all their Conversation with their profess'd Friends, complaisant Acquaintance, and humble Servants, they keep their Eyes continually open, observing all their officious Motions, penetrating to the bottom of their seemingly just Praises, and seeing at a distance the Ends of every Applause, and the Consequences of every fine specious Proposal annex'd to it, for they had need to use great Attention to ward off the Blows of a politick Insinuation and more cleanly Flattery, the Precipices towards which it leads may be hid with painted Landskips of pleasant Groves, Gardens, and Palaces, and the Mines it digs under their Feet may be cover'd with Roses; but if by their careless Temerity they rush upon the one, or by their unwarly Steps slide into the other, their Fall will be always accompany'd with Disgrace and Regret, and perhaps sometimes with Despair and Destruction.

Many Young Noblemen and Gentlemen of an excellent Genius, which seem'd to dispose them for all Wisdom, and Virtue, and true Honour, yea, and some, who being religiously educated, were in all appearance pious and devout, as well as sober and virtuous, have been miserably carry'd away into the Paths of Sin and Eternal Ruin by hearkening to the subdolous Insinuations of flattering Companions, Dependents, and Favourites; of this one of the *Italian* Princes had a notable Warning given him by a certain Priest, who (as Monsieur *Balsac* tells us) preaching before him of the Duty of Sovereigns, and being weary of dwelling upon the general Thesis, broke thro' it on a sudden into the following particular Address to the Prince himself, " May
 " it please your Highness, says he, I had a very strange
 " Vision last Night, methoughts the Earth open'd be-
 " fore me, and I could see distinctly to its very Centre,
 " I beheld the Punishments of the other World,—and
 " among the Wicked of past Ages I could discern too
 " many of the present,—yet having formerly obser-
 " ved their Lives I did not wonder to see them arri-
 " ved

“ ved at a Place to which I knew they had wholly bent
 “ their Course ; but that which struck me with the ut-
 “ most Astonishment was, that I espy’d *Thou, Sir*, in
 “ this unhappy Company ; and as I could not but be
 “ fill’d with Surprize and Trouble at so unexpected an
 “ Adventure, I cry’d out to your Highness, Is it possi-
 “ ble a Man should lose his Soul by saying his Prayers !
 “ That *your Highness* should go this Way ! You who
 “ are the best and most religious Prince in the World !
 “ To which your Highness answer’d with a Sigh, *I*
 “ *don’t go, Father, I am led.* But surely it will be but
 small Consolation to a Man in Hell to be able to say,
 that he did not wholly bend his Course thither by his
 own Inclination, but was unhappily led into that Place
 of Torment by the Flattery of others.

In *Psalms* 5 David complains of some, that *there was*
no Faithfulness in their Mouths, that while they flattered
with their Tongue their Throat was an open Sepulchre; ga-
 ping wide to devour those whom they had allur’d by
 their smooth and oily Words, or to kill them with
 their poisonous Breath. *Solomon* tells us in plain Terms,
 without a Metaphor, *That a flattering Mouth worketh*
Ruin, Prov, 26. 28. It betrays into Sin and Mischief,
 and is so much the more pernicious, cruel and danger-
 ous, because it abuses that which ought to be most sa-
 cred among Men, and destroys under the Shew of
 Friendship. No Companions can be more dangerous
 to a Young Gentleman than those wicked, fawning,
 dissembling Parasites, who are continually humouring
 his Vanity by their excessive Complaisance and hyper-
 bolical Applauses, who make it their whole Study to
 please and delight him by their glozing Expressions
 and sugar’d Words, that having tickled his Fancy and
 lull’d him asleep they may manage him as they think fit,
 and make what Advantage they can of him, the usual
 Consequence of which being such a Diminution of his
 Estate, and such a Corruption of his Morals, that both
 the Recovery of the one and the Reformation of the
 other

other is very hazardous. When the Flatterers have often palliated and excus'd, and sometimes extoll'd, his Vices, or some Qualities that accompany them, his fond Self-love makes him at length ready to think them innocent and harmless Practices, if not real Virtues; and their commending him beyond his Merits, for excellent Things, which he never had, but really wants, gives him such an Opinion of himself as makes him wholly neglect to acquire those good Qualities to which their undue Praises do falsely entitle him.

To prevent this, whenever he hears Men extol his high Birth, his Wit and Parts, his Fame and Magnificence, his rare Endowments and brave Accomplishments, suitable to the Largeness of his Revenues, let him consult the true Sentiments of his own Mind, and hearken to the more impartial Reports of his own Conscience, let him reflect severely upon himself, and his apparent Defects, considering seriously what Pains he must yet take before he can truly deserve the Commendations Flatterers give; when they feed him with the fine Notions of his Honour and Merit, his Quality and Fortune, his ancient Family and noble Relations, his numerous Dependents and Tenants, let this large Inventory remind him of the Vastness of his Duty, and what a Figure he is oblig'd to make to be equal to these Advantages; let him remember what he owes to Almighty God for such distinguishing Favourites, and what he must do, not for the gratifying his Flatterers, but the answering the just Expectations of his Country and his true Friends.

And since a true and faithful Friend will furnish him with proper Antidotes against the Poyson of the Flatterer, by kind Admonitions and seasonable Reproofs, let him seek, chuse, and value the Friendship of those who are most conspicuous for their Wisdom and Integrity, such prudent and sincere Friends will give needful Precautions and Reprehensions, as well as Praises, weighing our Discourses and Actions in a just Ballance,

expressing their Approbation and Complacency with us in those of them that are good, and shewing their Trouble and Concern when we speak or act otherwise; but their Reproofs are greater Expressions of Love and Charity to our Souls than their Commendations, and if well taken do more certainly tend to the promoting our Piety and Virtue, and the preventing and removing our Sin and Guilt. If therefore our Young Gentry desire to make any considerable Proficiency in Wisdom and Goodness, let them keep themselves from all intimate Society with fawning and dissembling Flatterers, and let them highly value and reverence such a Friend as has the Prudence, Courage and Fidelity to give them true and seasonable Intimations of their Errors and Faults. *Faithful are the Wounds of a Friend, saith the wise King; but the Kisses of an Enemy are deceitful,* Prov. 27. 6. The sharp and cutting Reproofs that proceed from a sincere Heart, when discreetly given and well accepted, will be really beneficial to the Person reprov'd; but the fairest Speeches and outward Professions of Friendship, when they come from a flattering Enemy, are perfidious and mischievous.

Varenius tells us in his *Description of Japan*, that the Grandees there do each of them maintain in their several Houses one or two Persons, whose Office and Business it is to observe the Actions of their Masters, and freely to admonish them when they do any thing *imprudently or wickedly*; this is a Practice worthy to be imitated by the Great and the Rich, whether Young or Old, in all Nations, who have very few honest and faithful Friends that will adventure to tell them of their Faults, but are often follow'd, and in no small Danger of being corrupted, by many Flatterers, whose Expectations of Preferment, or some worldly Advantage, make them cringe and comply upon all Occasions; and treacherously applaud what ought to be reprov'd.

II. Having given these Premonitions against the Flatteries of Men, I proceed next to some Considerations that may be of use for the overcoming the Difficulties and Temptations that arise from the plentiful Enjoyment of the Things themselves, those Riches, Pleasures and Honours, which not only expose the Possessors of them to the Flatteries of others, but are apt to give a strong Bias to their own Appetites and Passions. And here, most noble young Gentlemen and Ladies, let me humbly crave Leave to make my Address to you most affectionately, with a more immediate Application to those of you that shall be pleas'd to read this Essay.

I. In the first place let me beseech you to take a little Pains to know rightly both your selves and the World, to remember what sort of Beings you are, and what sort of Things the Things of the World are, even the best and greatest of them; let me here offer to your serious Contemplation the high Dignity of that rational and immortal Nature which God has given you, together with the more vile, fading and perishing Nature of all the Things of this lower World, and how insufficient they all are to perfect and make happy so excellent a Nature as yours is, which can never be compleatly bless'd unless you enjoy something greater and better than this whole Terrestrial Globe can afford. I shall not here insist on the Christian Privileges of your Baptism, those sacred and spiritual Privileges, which (if they be not forfeited) do so vastly transcend all Temporal Glory and Grandeur, but abstracting from these I shall at present only desire you to consider that you have a much more substantial, divine, and durable Nobility of Birth, as you are born rational Creatures, capable of inheriting the Kingdom of Heaven, than as you are any of you born Lords or Ladies, Gentlemen or Gentlewomen, and Heirs to high Dignities or great Estates

Estates here upon Earth. Value not your selves for some external accidental Distinctions between you and others, which are of no certain Continuance, but rather for the substantial Excellencies of Human Nature, those noble, capacious, immortal Souls, which bear the Image of the Deity, and will, where they are duly regarded and religiously cultivated, raise even the poorest Man upon Earth to unspeakable Glory and Happiness in the Celestial Mansions, infinitely beyond all that can be enjoy'd here below; let me beseech you therefore most ardently to seek and pursue the true Improvement and Felicity of your Spiritual Nature, that better part of your selves, which can never be happy but in the eternal Fruition of the Father of Spirits, from whom it was deriv'd, for all other things fall short of its Height and Excellency, and can never give it any durable Satisfaction; you offer an unnatural Violence to your Heaven-born Souls when with too low Condescension and too great Affection you bend and bow them down to Earthly Enjoyments, their Capacities dispose them for the Life of Angels, and in vain do you seek their Rest and Happiness in any of the choicest or most plentiful Gratifications of the Animal Life; all the Treasures of both the *Indur*, and all the pompous and most delectable Things they can purchase, are insufficient to feed the strong Desires and fill the boundless Appetites of an immortal Soul; without some better Riches this whole World, with all its Furniture, were it in your Power to acquire the Possession thereof, would not be able to afford you any real, solid and lasting Content. How vain and empty, how fading and transient, are all its seeming Felicities, Delights and Splendors? How contemptible is its gilded Pageantry when the Varnish drops off, and it appears naked, either to the Eye of Faith or Reason? How pernicious indeed is the greatest Affluence of Earthly Prosperity if it be not moderately enjoy'd, with Sobriety and Temperance, and discreetly manag'd, with Wisdom, Piety and Charity?

The

The Psalmist speaking of prosperous Sinners *that increase in Riches*, tells us in what *slippery Places they are set, from whence they are tumbled down into Destruction as in a Moment*, Psalm 73. 12, 18, 19. And Verse 20. he compares their State to a Dream, the most thin, empty, perishing thing that can be imagin'd. *As a Dream when one awakes, so, O Lord, when thou awakest thou shalt despise their Image.* The Images and Representations a Dream makes may seem very grateful, brisk and lively, but when we reflect upon them with our waking Thoughts we find them all to be false and deluding, confus'd and impertinent; such is all the Prosperity of this World to those that promise themselves any great Happiness from it, it is but as the Image and Fiction of a Dream. How joyful and pleasant for a while is the Sleep of the hungry Man that dreams he is at a furnish'd Table, where he has all Variety of delicate Provisions? How fully satisfy'd is he while the Dream lasts? But when some one jogs or calls him he wakes as hungry as he was before, having nothing fed but his Fancy. Thus it is in this World with prosperous Sinners, who lye in a deep Sleep of Carnal Security, dreaming of great Felicities to be here enjoy'd; one thinks himself happy in his Riches, another fancies himself so because of his noble Descent, a third because of his Power and Dignity, a fourth because he has all the Delights that can gratify his Senses; but all these their so pleasing Imaginations are only Dreams; when some Affliction, Sickness, or other Calamity, shall disturb their soft Repose, or expel their stupid Lethargy, and especially when the loud Calls of approaching Death shall thoroughly awaken them, they will find themselves miserably empty, starv'd with Hunger, and far from being satisfy'd with all that rich Store with which they thought they were replenish'd.

Be pleas'd to use the noble Faculties of your Souls in serious Reflections on their spiritual and immortal Nature, and then consider with your selves whether the choicest of those your Enjoyments, which are material and corporeal, fading and perishing, can give them suitable, adequate and permanent Satisfaction; call to mind how vain all these Things will prove, and how they will stand your Souls in no stead at those Seasons when they will have the greatest need of Support and Comfort, when you shall be under Trouble of Conscience, or under the Apprehensions of approaching Death; if you ever felt the Stings and Terrors of Conscience, those torturing Agitations of unquiet Thoughts, which the Sense of Guilt and the Fear of Hell are apt to create, could you then receive any true Consolation from all your Riches, Pleasures and Honours? Were you not then sensible that there is a strict and immovable Justice, which all the Gold and Silver in the World can never bribe? Could you relish any Sweetness or Savouriness in your Mirth and Jollity, and most refin'd sensual Delights, *when the Almighty did write bitter things against you, and shot his Arrows into your Soul?* Had you any great Satisfaction in hearing the honourable Titles Men gave you, when in the mean time your own Consciences call'd you Reprobates?

But suppose you never had Experience of the Terrors of Conscience, and possibly in the midst of the many stupifying Charms of a voluptuous Life never shall, yet the Time will inevitably come, and you know not how soon it may happen, when you shall conflict with the Agonies of Death, that King of Terrors, at which Hour of Extremity your Souls will require a stronger Cordial than any that can be extracted from the very Quintessence of Earthly Joys; if you shall then have one prepar'd for you that is compounded of the most precious Ingredients the whole World affords it will give you no Relief; for

what are all the Treasures, Delights and Glories of this World to a dying Man, who is just leaving them, and shall never enjoy them any more? The magnificent Palaces, ample Revenues, numerous Attendance, stately Equipage, and largest Stores of him that lyes languishing on his Death-bed, will no more support him than the Landskip of them in the Hangings can do it; had you therefore now the same Opinion of the World, and the Things thereof, in the Time of your Health, youthful Vigour and Prosperity, which you shall have hereafter, when your fainting Spirits, cold Sweats, ~~guttering~~ *guttering* Tongues and expiring Breath, will make you sensible of your sudden Departure, you would then with a generous Contempt pass over and disregard all the Allurements of Earthly Grandeur, and not be ensnar'd by any of its most glittering Temptations; you would then keep your selves unspotted from the World, and not suffer its most exquisite Pleasures or its highest Honours and Advantages to bear such a Sway over your Affections as to draw you into any Sin; this would help you to subdue and mortify all that inordinate Love of the World, which is inconsistent with the Love of God, and make you abhor the Thoughts of sacrificing your Souls to any sensual Gratifications or worldly Interest; this would wean you from those seculent Delights and Entertainments of the Animal Life, which sink and depress the Spirits of Men, and retard their Motions towards God and Heaven; such a Conviction of the World's Vanity would make you search after some higher and more excellent Object, to satisfy the ardent Desires and vast Capacities of your immortal Souls, and being no longer dazzled with the splendid Shew of corruptible Riches, fading Pomp, and perishing Pleasure, you would firmly fix your Hearts on that suprem and all-sufficient Good which is immutable and eternal.

II: *Secondly,*

II. *Secondly*, After you have taken this true Prospect of all Sublunary Vanities, whose transient Nature the very Eye of Sense may in a great measure discern, my next Advice and humble Request to you is, that you look up to the Things above, that you labour by an Eye of Faith stedfastly to behold the great, future, and (to that of Sense) invisible Things of the other Life, striving, so far as you can by the daily Consideration of them, to make them familiar to your Minds. Faith is the most effectual Instrument or Means whereby a Christian conquers the World, despising all its present Charms in Comparison of the infinitely greater Joys and Pleasures in the future State. *Whatsoever is born of God overcometh the World, and this is the Victory that overcometh the World, even our Faith, 1 Joh. 5. 4.* Every true Child of God gets above the Temptations of this World in the Strength of that Faith, which gives him full assurance of, and sets his Heart upon, another and better World; a firm Belief of the holy Religion the Son of God has reveal'd from Heaven, and a certain Hope and Expectation of the endless and unspeakable Happiness he has promis'd to those that shall embrace and practise it, doth more than ballance the Difficulties of overcoming the World, with all its tempting Pleasures or Advantages.

Now to establish your Minds in a stedfast Persuasion concerning the great Things of the other World, which the Gospel promises to them that believe and obey it, you may do well to read some of those excellent Treatises publish'd among us, wherein the irrefragable Proofs and Evidences of the Truth of Christianity are clearly and fully laid down; those of you who have condescended to peruse the former Part of Youth's Grand Concern, may perhaps have receiv'd some Satisfaction from the Arguments I have there very briefly touch'd upon in the Third Chapter, Page

121, where I have endeavour'd to shew what infallible Assurance the Apostles and first Christians had that Jesus Christ, the Author and Founder of our Religion, was the very Son of God, whom we have the highest reason to believe in every part of that Revelation he has brought from Heaven, and what indubitable Records thereof have been faithfully transmitted down to us in the Books of the New Testament; if therefore by the serious and unprejudic'd Consideration of any such Proofs and Arguments you get your Minds fully possess'd with a steadfast Belief of the Gospel of Christ, and particularly with an undoubted Persuasion of the Certainty and Excellency of that *Life and Immortality which is brought to Life by the Gospel*, that endless and incomparable future Reward therein most clearly promis'd, you will easily refuse and reject any present Temporal Enjoyment that shall make you hazard the Loss of the distant, greater and eternal Felicity.

Nay, Faith will make the distant and future Reward become present to the Mind, and give it such lively Ideas of the Things that are spiritual and invisible as if they were really seen, that the Prospect of them may animate and fortify you against the Power and Presence of the most inviting sensible Allurements; for *Faith*, as the Apostle tells us, *is the Substance of things hop'd for, the Evidence of things not seen*, Heb. 11. 1. it is such a Certainty of those Things we hope for as is hardly inferior to actual Possession, it hath so great a Confidence in God, that the believing Christian assures himself of all God's Promises and Threatnings as infallibly as if they were already perform'd; if Faith be strong and vigorous it will represent to the Mind the Things of which we have no Demonstration from Sense or Human Reasoning as really and truly as if they were before our Eyes; thus it is the *Evidence*, the Revelation, or Discovery of Things not seen; and it is also the *Substance*, the firm and

and stable Expectation, and, as it were, the very Being of Things not yet in Being, but in Hope; now when Faith supplieth the want of Presence, Possession, or Sight, apprehending Things absent as if they were present, and Things unseen, which God hath revealed, as if our Bodily Eyes beheld them, it is by this means that it overcomes the World, the Force and Prevalency of whose Temptations chiefly ariseth from the Presence or the Nearness of the Pleasures of Sense and all Earthly Enjoyments, while the great Things of the other Life being absent, at a distance, and not fully believ'd, are little regarded; for Men would not give themselves up to the World and the Flesh, and neglect God and their Souls, and the Life to come, if by a true Faith they really saw, and had actually presented to their Minds, the immense and eternal Things of the other World, as the Things and Enjoyments of this Life do present themselves to their Bodily Senses.

Put the Case that God for an Hour or two should open Heaven and Hell before your Eyes, and permit you in the most sensible manner to see and observe how Things are in the other World, to view the Saints above in all their Glory and Blessedness, and to be Eye-witnesses of all the Torments of the Dam'd in their infernal Prisons, to hear the joyful and triumphant Hallelujahs of the one, and the lamentable Outcries of the other, and to be assur'd from them both that all this Happiness on the one side, which is the Reward of Piety and Virtue, and all that Misery on the other, which is the Punishment of a sinful and vicious Course, is eternal, would not such a Sight as this most deeply affect you as long as you liv'd, and enable you to resist the strongest Temptations this World with all its present Pleasures, Profits and Honours can possibly offer to you? Could you after this, while the Impressions such a Prospect had made are still upon your Mind, adventure knowingly to do any

thing that should deprive you of such unspeakable and endless Happiness, or expose you to the suffering such insupportable and everlasting Torments; altho' by the doing thereof you should for a few Days or Years get the Possession of all the Empires and Dominions, and all the Glory and Treasure the whole Earth contains, together with all the Delights that any Things or Persons in the World can minister to you? In this Case and in these Circumstances to prefer the *short Pleasures of Sin* before those *Rivers of Pleasures which are at God's Right Hand for evermore*, or to chuse the avoiding some Temporal Inconvenience before the securing your selves against the suffering the Vengeance of that Fire which shall never be quench'd, would be as impossible for you as 'tis for any rational Man to think and judge that a few Drops are more than an immense Ocean, or that the Duration of a few Days or Years is longer than all Eternity. Now such a true Faith in God, and such a firm Belief of what he hath reveal'd concerning the great Things of the other World, as the Apostle describes, when he represents it to be the *Substance of Things hop'd for, the Evidence of Things not seen*; such a Faith, I say, tho' it give you not the same sort of affecting Apprehension of these Things which Sight and Sense would do, yet it will give you an infallible Assurance concerning them, for God can no more deceive us than even our own Sight and Experience can.

If you infallibly believe the great and eternal Things of the other World, and frequently revolve them in your Thoughts, the clear Foresight and certain Expectation of such wonderful and inexpressible Things will so mightily affect and transport you, that all the Powers of your Souls will be set on work, for the obtaining the endless Happiness on the one side, which will be the Reward of sincere Piety, and escaping the everlasting Misery on the other side, which will be the Punishment of a wicked Life; such a Faith, if

if daily exercis'd, will have an efficacious Influence upon the whole Government of your Lives and Actions, when by a kind of Anticipation it makes the immense future State, how remote soever, become actually present, and renders all the Felicity of this World, tho' near and in view, but a poor and languid thing, just as the Light which comes from the Sun, at so vast a distance from us, causes the Light of a Candle to be hardly discernable, even when it is plac'd close by us; according to the Evidence you have in your Minds of future eternal Things, and according to the Degrees of your Assent to them, such will be the victorious Power of Faith in your Souls; all Fire has Heat, but not strong enough to melt down Gold and Silver, neither has every Degree of Faith a sufficient Power and Efficacy to encounter those strong Temptations to which the Great and Wealthy are sometimes expos'd; but by a radicated firm Belief of the Riches that may for ever be enjoy'd in the World to come, you will be wean'd from the Love of this present World, even in its most splendid Dress, and not suffer your Affections to be captivated by any of its sumptuous and inviting Entertainments; you will not place your Happiness in any earthly Treasures, or secular Pomp and Grandeur, or sensual Delights; you will not much value the biggest and most swelling Heaps of white or yellow shining Clay, or any of the loudest Acclamations and Applauses of Creatures as vain and mortal as your selves, or any of those gross corporeal Pleasures, which wither and die in the Fruition.

When Satan, the God of this World, by the glittering and pleasing Representations thereof shall entice the Heart, a serious Belief of the future Reward, so glorious and eternal, to be conferr'd on those that overcome the World, will disgrace all its gilded Temptations, and make them ineffectual; if you be tempted to forbidden Amours and impure Embraces

by the greatest Beauty upon Earth, Faith will offer to your Contemplation the diabolical and debasing Character of the unclean Spirit, together with the angelical Lustre of the Saints above, and the glorious Appearance of the Lamb of God, which will soon break the Power and dissipate the Force of such a Temptation; if secular Honour be propos'd to draw you to a sinful Compliance, it will be rejected with a generous Disdain by that Faith, which evidently represents the Glory to be receiv'd at the Universal Judgment by the honest and inviolable Preservers of their Conscience and Integrity, together with the black and dismal Confusion that will then cover the most honourable Sinners; and it is no less powerful to enervate all the Temptations of Temporal Profit.

It was by Faith that Moses esteemed the Reproach of Christ greater Riches than the Treasures of Egypt: for he had respect unto the recompence of the Reward, Heb.

11. 26. By such a true and effectual Faith you may be more than Conquerors over the World; by such a steady View of Eternal Glory you may easily despise and trample upon all those Temporal Enjoyments that shall at any time come in Competition with it; such a lively Prospect of the immense future Felicity will eclipse, extinguish and annihilate all that Men call great and considerable in the present State.

In short, a clear and firm Belief of the unspeakable and so vastly important Things in the other Life, would make the most enticing Objects this World can present to be but like dead Things to you, which have no Charms or Virtue in them, and you your selves would become like dead Persons, as to any very active Pursuit of or strong Complacency in them, according to that Profession of St. Paul, Gal. 6. 4. *God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucify'd unto me, and I unto the World.* How strong and potent was the Efficacy of that Faith which made this great Apostle

He thus triumph, not in the Poms and Pleasures of the World, but in the Sufferings and the Cross of Christ, and the blessed Fruits thereof, particularly that the tempting Power and Force of all Earthly Enjoyments was hereby destroy'd, and his Affections subdu'd, mortify'd, and even crucify'd towards them, so far as any of them were put in Competition with God, and Christ, and Heaven? Which may suggest to you another very proper Method for the overcoming the World, with all its most specious Allurements, and that is in the third place,

III. By humble and affectionate Contemplation, Adoration, and Imitation of your most meek, and lowly, self-denying, and crucify'd Saviour; *by looking unto Jesus, the Author and Finisher of our Faith, who for the Joy that was set before him endur'd the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God.* If you have any Regard to that noble Pattern of Humility and Mortification, Heavenly-mindedness, and Contempt of the World, which Christ hath given, or if you be in any measure influenc'd by the Power and Efficacy of his Cross, you will not entertain any mighty Affection for secular Dignities, earthly Possessions, or sensual Pleasures. Consider, I beseech you, how the Son of God, your Lord and Saviour, is set before you in the Gospel, chusing a Life of Poverty and Disgrace, Reproach and Persecution, and at last surrendring up himself to be nail'd to a Cross.

God has shewn by various Instances the Vanity, Emptiness and Unsatisfactoriness of all Temporal and Worldly Things, and how they are every way to be despis'd in Comparison of Things Spiritual and Eternal; but he has given the most eminent and signal Indications thereof in the Birth, Life and Actions of Christ, and more especially in his Death and Sufferings. What can be seen or found in this World worthy

thy of any high Esteem, or passionate Desire, and Love, after the Son of God has so much neglected every thing in it that is commonly accounted great and valuable? The Obscurity of his Birth, not in a Royal Palace, but a Stable, the whole Course of his Life, which was in a mean and low Condition, without either Wealth or Honour, and the Ignominy of his Death, that accursed Death of the Cross, were all of them visible Demonstrations what a small Value he had for Earthly Grandeur; if the Riches of this World were requisite and necessary to make one happy, certainly he had enjoy'd, if not Crowns and Empires, which were all in his Power, yet such Goods and Possessions as Men of sober Reasonings do look upon as a desirable Competency; but Things were quite otherwise order'd, he pass'd the greatest part of his Life, as far as appears, with his reputed Father *Joseph*, and labour'd with him in the Work of his Trade, insomuch that the *Jews* stil'd him, not only *the Carpenter's Son*, but *the Carpenter*; and when he enter'd upon his publick Employment, as he was the *Messias*, he took no State upon him, he had no settled Habitation, or certain Maintenance, he told one who offer'd to follow him, *That the Foxes had Holes, and the Birds of the Air had Nests, but the Son of Man had not where to lay his Head*; he enjoy'd no more than the bare Supplies of Meat and Drink, and such necessary Supports of Life, which he receiv'd from the Stores of Providence, and the Charity of his Friends; for so we read of certain Women who were wont to minister unto him of their Substance, Luke 8. 3.

Nor was this his Poverty and Meanness rather his Fate than Choice, for never did there any one appear with greater Advantages to have rais'd his Fortunes; he that could draw such a prodigious Number of Fishes into his Disciple's Net, and at another time feed so many Thousands with so small a Num-

a Number of them, might easily have made himself the richest Man upon Earth, but he chose the very contrary Condition, to shew how small Esteem he had of all the Enjoyments in the World; he did not frequent the Courts of Princes, nor affect the Acquaintance and Conversation of great Ones, but as he was reputed the Son of a Carpenter, so he made Fishermen, and such other poor People, his most intimate Acquaintance, and liv'd at such a rate as suited with the meanest of their Quality; he moreover patiently suffer'd all kinds of Affronts and ill Usage, and at last yielded himself up to die in the Eye of the World most ingloriously, to be crucify'd between Two Thieves, rather than not accomplish his Father's Will; and hereby he plainly manifested that there is nothing of true Worth or real Use in Earthly Possessions or Enjoyments, but only to support Nature in the Performance of Service to God, and the preparing our selves for Heaven and Eternity.

Thus did our blessed Lord, both by his Life and Death, pass a visible Censure on the Pride, Luxury, and Voluptuousness of Men, and gave powerful Arguments to convince us of the Vanity and Emptiness of the World; Mankind were sunk into an Animal and Sensual Life, and degenerated into a very inordinate Admiration and Love of the World; an high Birth, eminent Rank and Quality, Honour, Wealth, and Pleasure, these were become the Idols of Men, whereby not only their Affections were entangled, but their very Judgments also corrupted; the Son of God therefore being the great Instructor and Example to Mankind, for the rectifying both their Judgments and Dispositions, by all the Circumstances of his Life and Death openly testify'd his Disregard to all these things, being not only destitute of the Enjoyments in which deprav'd Men place their Happiness, but also expos'd to those Hardships and Sufferings which they falsely account the worst of Evils.

Examination
 If therefore you will be pleas'd to employ some of your more serious Hours in pious Reflections on the self-denying and mortify'd Life of our blessed Saviour, and his greater Humiliation and Examination at his Death, when he was driven out of the World by Crucifixion, that most base and servile of all capital Punishments, this may greatly conduce towards your mortifying and crucifying all undue Esteem of and inordinate Affections unto the World, and the Things of the World, so as to have no idolizing or overvaluing Regard for them, or Complacency in them, or vain Expectations of that Felicity from them which they cannot afford, much less to let any of them betray you into any sinful Practice, to the displeasing of God, and the hazarding your Salvation; for after our Lord and Master has overcome the World, and triumph'd over all its Temptations, how inglorious will it be for any of his Disciples and Followers to suffer themselves to be vanquish'd by them? As soon as you were Baptiz'd into the Religion of Jesus Christ you renounc'd the Poms and Vanities of this wicked World, and vow'd to fight against them under the Banner of his Cross, let not then the Splendor of the World any more move you than it did your Saviour, when from an high Mountain the Devil shew'd him all the Kingdoms upon Earth, and tempted him with the Offer of bestowing all of them; your Lord refus'd them all, when they were most advantageously represented to him with a powerful Allurement; and doth it not greatly become, as well as concern you, to imitate his Example? Not that you are oblig'd to be poor and low in your Fortunes, when you are commanded to be so in Spirit, or to quit your Title to all Treasures here upon Earth because you are to lay them up in Heaven, but to be careful that your Hearts and Souls do not (like the Young Gentleman's in the Gospel) inseparably cleave to your Possessions, and to endeavour that they may be either consecrated to God, by a discreet and pious Management

ment of them, or if they be call'd for by his Providence, or torn from you by the Injustice of Men, they may still be offer'd to him, by your patient Acceptance of his Will, unto which your submissive Obedience is the most grateful Sacrifice.

But your greatest Encouragement in your difficult Warfare is this, that Christ hath overcome the World both in his Life and in his Death, not only as our Pattern to excite our Imitation, but as our Head, from whom all Christians, who are the Members of his Mystical Body, may derive Grace and Strength for the obtaining the like Victory, if they heartily pray for it, and sincerely endeavour to use and improve it when it is given, for such Persons shall be effectually and successfully mov'd, influenc'd, and actuated by that Holy Spirit which proceeds from him, as the Members of our Natural Bodies are by the Spirits that flow originally from the Head. *I can do all things* (saith St. Paul) *thro' Christ that strengtheneth me*, Phil. 4. 13. That is, in every State and Condition of Life I can resist all Temptations to Evil, and perform all necessary Duty, tho' not by my own Strength, yet by that which is imparted from Christ, by the Virtue, Power and Efficacy of that Divine Grace and Assistance which our blessed Lord communicates to us by his Holy Spirit; hereby (as he intimates in the Words preceding) *every where, and in all things, he was sufficiently instructed, both to be full and to be hungry, both to abound, and to suffer need*, so as to be fitted for every Condition, and fortify'd against all Temptations, as well of Affluence and Prosperity on the one side, as of Poverty and Want on the other; neither was this the Privilege of the Apostles only and first Christians, but since it is our Saviour's Promise, that he will be with his Church always, unto the End of the World, we have no reason to doubt of the fulfilling it, but that he will still continue to pour out so much of the Aid and Influence of his Holy Spirit on those who humbly and earnestly

nestly implore it, as shall be proportionable to all the Dangers and Temptations of every particular State of Life, whether high or low, rich or poor, prosperous or afflicted. And this may recommend in the fourth place,

IV. That excellent and powerful Instrument for the overcoming all the Difficulties, Obstacles and Impediments of Religion and Virtue to which your Condition in the World may expose you, *viz.* humble and fervent Prayer for Divine Grace and Assistance, this is of singular Use and Efficacy to preserve you from the Dangers that attend Wealth, and Honour, and Earthly Grandeur; as supernatural Strength derived from Christ and the Holy Spirit, is in a high degree requisite to keep you innocent and upright in your daily Conflict with the pleasant and alluring Temptations of the World, so that Strength shall be certainly obtain'd by daily, constant and earnest Supplication for it. *Ask and it shall be given you, seek and ye shall find, knock and it shall be opened to you, saith our Saviour, Luke 11. 11.* And in the following Words he assures us, that our Heavenly Father is more ready and willing to give his Holy Spirit to them that ask him, than any earthly Parent can be to give Bread to his hungry Children.

Prayer also being the Elevation of the Soul to God, doth in its own Nature immediately tend to take off our Hearts from all immoderate Love of or Complacency in any of the Things or Enjoyments of this lower World; when we lift up our Eyes and Hands, together with our very Hearts and Souls, towards Heaven; and present our selves before the Throne of Grace with humble, unfeigned and fervent Petitions for the sanctifying Influences of the Holy Spirit, we raise our selves above all temporal, sublunary Things, above all mutable, uncertain, perishing Felicities, we fix our Souls upon God, the *Rock of Ages*, in whom alone we find infallible Wisdom to guide us, infinite Power

Power to support us, immense Goodness to pity and favour us, and unchangeable, supreme and sovereign Happiness, in which we may eternally acquiesce: Prayer is the most proper Means to refine and spiritualize our Natures, and to preserve our Souls pure and clean in the midst of that Heap of Earthly Rubbish, with which the Rich and Opulent are commonly most of all overwhelm'd; without a devout and frequent Converse with Heaven your daily Converse with such a vast Variety of material Objects, pleasant to your Senses, and fitted to gratify Corporeal Appetites, will be apt to make you wholly sensual, carnally minded, and utterly void of all Spiritual Life; be careful therefore to maintain a constant Devotion towards God, if you desire to raise your Souls above the Temptations and Allurements of this bewitching World, and keep them from those Defilements of the Earth which by their continual mingling with material Things they will otherwise unavoidably contract. But the great Use and Necessity of Prayer I have represented in the former Part of Youth's grand Concern.

V. Let me next remind you how needful it is that all your Prayers for the Divine Grace and Assistance be accompany'd and attended with your own sincere and active Endeavours, particularly that you labour to guard your selves against the Temptations incident to your Condition, by the constant and studious Exercise of serious Consideration, Circumspection and Watchfulness; our blessed Saviour has joyn'd Watching with Praying, and equally requir'd both, *Matth. 26. 43. Watch and pray that ye enter not into Temptation.* Amidst the Affluence of worldly Delights, and that Variety of Allurements with which you are on all sides encompass'd, there is no extricating your selves from the Snares of Sense, unless you look about you with a wary Circumspection, watching as far as you can every Motion of your Hearts, and examining every Object that presents

presents it self to your Choice ; your Wealth and Plenty giving you the Opportunity to gratify your natural Appetites in the Use and Enjoyment of all the good Things of this Life, if you be not cautious and considerate you will quickly indulge your selves, not only in those reasonable Liberties of satisfying your Inclinations of this kind, which the Laws of Virtue and Religion do allow, but also in those forbidden Gratifications, or unreasonable Excesses, which are sinful and criminal ; you are therefore so much the more concern'd to be always upon your Guard, and to keep your discerning Faculties awake, that in all Cases and upon all Emergences you may make a true Judgment of Things, and clearly distinguish between what is fit to be done and what ought not to be done by you, that in the midst of all the Blandishments of the World you may chuse nothing but what is lawful and decent, and abhor every thing that is vicious or culpable.

The Opulency of your Condition is attended commonly with a long Train of pleasing Objects, whose Nearness and easiness to be enjoy'd do the more powerfully move your Desires, and if you be not careful to prevent it the pressing Importunity of those Desires will, as Occasion is offer'd, forthwith put you upon Action, that you may enjoy the propos'd Objects, whatever be the Consequence thereof. Now that I may the better advise you in this Case, I shall take the Liberty to accommodate to my present Purpose some of the learned and ingenious Mr. *Lack's* Remarks upon the Passion of Desire.

Remember therefore that when your Desires are thus mov'd and excited, if you precipitate the Determination of your Wills, and engage too soon, before due Examination, tho' you imagine your selves to be in the Pursuit of some Good or Happiness, you may quickly run into such Errors and Mistakes as may prove exceeding dangerous, if not fatal to the whole Conduct of your Lives ; for preventing this it behoves you with

a vigilant care to observe, what Passions, and particularly, what Desires are raised in you, by the external Good Things you so plentifully possess, and to suspend the prosecution of those Desires, until you have thoroughly examined, whether you may wisely and innocently gratify them, and whether such present gratification, be consistent with your Great, Future and Eternal Happiness.

God has endued you with the Power of Reasoning and Deliberating with your selves, whereby in most Cases, as is evident in Experience, you can suspend the execution and satisfaction of any particular Desires, and stop them from determining your Will to any Action, whatever fair and inviting Appearance it may carry with it. And during this suspension of any Desire, before you chuse to fulfil and accomplish it; you have opportunity to examine, view, and judge of the Good or Evil of what you are going to do, whether it tends to your real Happiness, or whether it doth not interfere therewith, and mislead you from it. And here you are to use impartial Consideration, weighing the True Nature, Circumstances, and Consequences of Things; that your Judgment may not pronounce wrongly, and that you may not impose upon your selves, by representing Things under deceitful Appearances. Beware, I beseech you, of a rash and hasty Judgment, which often leads to the worst side, by its mis-reporting upon the Comparison it makes between present and future Good; between the sensible Enjoyments of this Life, and the invisible Glory and Happiness of the Life to come.

In comparing present Pleasure and Pain with that which is future, Men frequently make a false Estimate concerning them, taking their Measures of them in ~~in~~ different Positions of Distance. Objects near our View are apt to be thought greater than those of a larger Size, that are more remote. The present Good or Evil, is commonly most apprehended, and

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therefore

therefore magnified ; but that at a distance has the disadvantage in the Comparison. How visible is this sort of false Judgment and wrong Choice in young spendthrift Heirs, who taking nothing into their Consideration but the present Enjoyment, are apt to imagine a little in Hand better than a great deal to come, and so for the obtaining small Matters in Possession, part with a very considerable Reversion. Not regarding how they shall live hereafter, they are all for the immediate satisfaction of their extravagant Desires, and will be continually taking up Money to maintain their Luxury, tho' they cannot procure it, without obliging themselves to pay three, four, perhaps five or ten times as much, when they come to their Estates. But they would never act thus, if they allow'd a just Consideration to the future Time, as well as the present, and made serious Reflections on the Disgrace and Misery of falling from a plentiful Condition, into Penury and Want : Much less would any be guilty of such extream Folly, as to suffer their Desires of enjoying for a few Moments, any present sensible Good, any Earthly Riches, Pleasures, or Honours, to deprive them of Everlasting Happiness, and expose them to endless Misery in the future State ; if by due and repeated Contemplation of the infinite Importance of those vast and never-ending Rewards and Punishments of the other Life, they did raise in their Minds just Apprehensions of them, according to their true Weight, and a proportionable ardency and constancy of Desire, to secure to themselves the enjoying the one, and escaping the other.

In short, as the highest Use and Improvement of that rational Nature, which God has given you, lies in a careful and constant pursuit of his Glory and your own truest and most durable Happiness ; so the keeping your selves from a too hasty compliance with your Desires of any particular appearing Good, and the moderating and restraining your Affections towards it,

it, that your Understanding may be free to examine, and unbiassed Reason give its Judgment, is the Hinge on which all your Safety turns; the Great Thing on which a right direction of your whole Conduct does depend. 'Tis in this you should employ your vigilant Circumspection, your chief Care and Endeavours, by a wary Suspence, Deliberation, and Scrutiny of each successive Desire, raised by the various Objects that surround you, till you have sufficiently informed your selves, whether the Prosecution thereof lie in the way to your main End, and be consistent with your real Felicity, your greatest Good. This is that which requires a wakeful Advertency, that your Volition and Choice be not determined upon a hasty and precipitate View, but upon a due and mature Examination, the making of which, is certainly, by the Grace of God, very much in your Power. Experience shews, that you can govern your Passions, and hinder them from breaking out, and carrying you into Action, when you are before a Sovereign Prince, or Powerful Superior, whom it is dangerous to Displease; and why then can you not do it alone, or in the Presence of God, if you sincerely endeavour it?

The greatest Deceivers in the World, are Mens own Passions, when their hasty Dictates are indiscriminately received by a credulous Mind. And among so many Entertainments and Diversions grateful to Sense, which People of your Rank almost continually have at command, you may quickly impose upon your selves in your greatest Concerns, if you deliberate not on the Things you choose. The blind following every first motion of Desire, without any Scrutiny, is a most dangerous Precipice, from which many Thousands have tumbled headlong into the Abyss of Misery. The inconsiderate assenting to the first Report of every pleasing Fancy, every foremost Opinion or Conceit of Good, is the ready way to be exposed to the greatest Evil. To prevent this, consider im-

partially, not only whether the Thing that appears desirable, be pleasing to you? But whether you may be rightly pleased with it? And whether it be worthy of your Choice? You may remember there were many Things that highly pleased you in your Childhood, which your maturer Age has taught you to contemn. You cannot now sincerely admire any of those Bubles, which did then so deeply affect your tender Senses. You cannot now imagine, that you were Possessors of any extraordinary Good in all that liveliness and delicacy of Sensation, which the enjoyment of those Trifles produced in you. You may also remember how your Childish Desires were sometimes eagerly set on such Things, as might have proved extremely mischievous and pernicious to you, if you had not been restrained from pursuing them, by the Care and good Discipline of your Parents and Governours. But being now somewhat more advanced both in Years and Understanding, you are to enter upon this Province your selves, in the constant and sober Exercise of your own Reason and Consideration, for the due Government of your Appetites and Passions; that no immoderate love of any Temporal Things in this World, may ever draw you into such Practices, as will make you hazard your eternal Interest in the World to come.

And to awaken your most vigilant Care, where the Importance is so unspeakably great, Think much and often, what Eternity is, and what a vast difference there is between the living for Ever in perfect Happiness, and the suffering for ever the acutest Torments, that you may not most unreasonably be prevailed with, for the sake of a few short-liv'd sensual Gratifications here upon Earth, to expose your selves to the everlasting Pains of Hell, to the *Gnawings of that Worm which shall never die, and the Scorchings of that Fire which shall never be Quenched*; besides the losing all the immense and endless Felicities of Heaven; *the Crown that fadeth not away; the Kingdom that cannot be*

be moved; the Eternal Weight of Glory; the fulness of Joy in the presence of God, and the Pleasures for ever-more at his right Hand. Your frequent and attentive Meditation on these Things, will effectually engage you in the constant Exercise of serious Consideration, Circumspection, and Watchfulness; that you may not suffer your selves to be Betray'd into eternal Ruine by any or all the deceitful Allurements, that Earthly Riches, or Secular Glory can present you with.

VI. In the Sixth Place, let me earnestly beseech you to arm your selves with a stedfast and inviolable Resolution, not only to be Watchful, Circumspect, and Considerate, but at all times to chuse and act according to that true Judgment of Things, which is the result of such vigilant Circumspection, and serious Consideration. The greater the Difficulties and Temptations are that may obstruct your Religion and Virtue, the stronger should your Resolutions be to resist and conquer them. 'Tis Resolution that prompts Men to, and carries them thorow all the noble and difficult Enterprizes they undertake. It makes a Man intent upon the Thing he would do; inquisitive after the best Means to effect it; unwearied in the removing of Obstacles and Impediments; jealous and cautious in avoiding all Baits and Snares; bold and couragious in withstanding all Opposition. It has a mighty force either to excite to any Action, or to restrain us from it, as there may be occasion; and in the Business of Religion, there is the more Reason to hope that it will be successful, because God will bless it. By a brave and manly Resolution, *Scipio*, tho' a Heathen, chose rather to Govern himself amidst the many Temptations and Opportunities of sensual Pleasure, which his Power and Victories presented to him, than to wallow in all the Delights of Sense. And it was the stedfastness of their Pious Resolutions, that kept those Christian Heroes, whose

Examples I before proposed, from being ensnared and captivated by any of those rich, pompous, or delectable Enjoyments, with which they were so plentifully furnished. In resisting and opposing all your Spiritual Enemies, your Work is half done, when you are fully resolved upon it; and if your Resolution fail not, I dare promise and assure you, that you shall have as good Success as can be wished: For while you stedfastly resolve upon it, you will sincerely endeavour it, and God will assist your Endeavours and make them Victorious. No Difficulties or Temptations that lie in the way of your Obedience can be insuperable, if upon mature Consideration, and full weighing all the material Circumstances that relate to your Condition, you form in your Minds a steady, fixed, and unalterable Purpose to adhere to your Duty. There are indeed a sort of Resolutions, which like the *Vapours* St. James speaks of, *appear for a little time, and then vanish away*; because they were rashly and hastily made in a sudden Passion, without that cool, and calm, and rational Choice, which is the Effect of serious and deliberate Advice. But if you have well considered the Rules before given, and suffer'd them to make a lasting Impression upon your Minds; you may now be the better able, by God's Grace and Assistance, to make such a Resolution as will stand out against all the powerful Arguments, and bewitching Charms of the World, that may tempt you to forego it. And that you may both consider Things with the greater seriousness of Deliberation, and the more strongly confirm your selves in your good Resolutions, I would beg of you to allow your selves some Intervals of Retirement; that you now and then step aside out of the Road, and beaten Track of Life, and exchange the tedious Circle of Pomp and Show, Noise, and Business, Sport and Play, in a World of mix'd and undistinguish'd Company, for the free Enjoyment of God and your selves, in a Religious and
undisturbed

undisturbed Solitude; where you may have the better Opportunity for the more solemn Exercise of pious Devotion, Self-Reflection, and Self-Examination; where you may enquire, What Temptations you have to resist? What Resolutions you have made against them? How you have kept those Resolutions? How you may further corroborate them, by turning them into Sacred Vows, and Inviolable Promises to Almighty God? As that Great and Good Prince did, for the better fortifying himself against Temptations, when he was surrounded with all the Affluence of Earthly Riches, Pleasures, and Honours, which his Royal Dignity and High Station could afford him. *Psal. 119. 106. I have Sworn, and I will perform it, that I will keep thy righteous Judgments.*

VII. *Seventhly.* It is moreover advisable, That you furnish your selves with particular Arguments against the particular Sins, to which your Rank and Quality, and Condition in the World, may occasionally expose you. Some of this Nature, among many others that might be produced, I shall here briefly remind you of.

I. To prevent, or cure that Pride, whereby any may be apt to value themselves too highly upon the Distinctions of Birth or Fortune, and to set some Bounds to their towering Thoughts; (besides what has been said against Pride in general, in my former Book call'd *Youths Grand Concern*, ch. 1.) it may be an humbling and levelling Consideration to remember, That we are all descended from *Adam*, the same common Parent of every one. And (to borrow some improvement of this Argument from the Pious and Learned Mr. *John Norris*) it may yet further humble those that "Boast of their Families and Pedigrees, to
"look back to their first Origen from whence they
"took their Rise, that being Creatures, they were
"produced out of Nothing. Let a Man be never so

“ High and Great in the World, it must be a sinking
 “ mortifying Thought, to reflect with himself, That
 “ whatever he now is, or however he appears at
 “ present, he once was not, and that there was a
 “ Time when he had not so much as a Being in the
 “ World, but was made out of Nothing. The No-
 ble and the Honourable, may be lifted up with the
 Opinion of their High Descent, and the Antiquity of
 their Lineage, but they would find little Reason to
 be proud thereof, if they would trace it back far e-
 nough : For then they would find nothing at the End
 thereof ; and that there are but a few Years past since
 they had no Being at all.

Those also that live in great Glory and Prosperi-
 ty, will not be overmuch elevated with the Sense
 thereof, if they call to mind that they must shortly
 Die, and leave all their Earthly Pomp. The Medi-
 tation of Death, may be a good Remedy against the
 Pride of Man in every Condition of Life, or Distinction
 of Quality. Death is the common and inevitable
 Humiliation of our Nature. 'Tis a State of Abase-
 ment and Dishonour to the Noblest of us, as 'tis a
 Punishment of our Sin ; and 'tis a State that makes all
 Equal ; mixes the High and Low, the Rich and Poor
 together, and lays the Distressed Prisoners in the same
 common Bed of Rest with the Kings and Counsellors
 of the Earth. Death destroys and defaces all Earth-
 ly Glory, disperses and scatters Wealth, and con-
 founds all Titles and Distinctions, and draws a black
 Veil over all Humane Greatness. Consider then, how
 Vain it is to be proud of any Worldly Dignity, or to
 boast of those Escocheons, and Ensigns of Honour,
 which when they follow Men to the Grave, do there
 take a final Leave of them.

And since a Man's Riches also, can neither be car-
 ried with him into another World, nor add any real
 Worth or Perfection to him, while he is here, 'tis no
 less unreasonable to be proud of them. There is no
 just

just Cause indeed for any one to boast even of his Wisdom, or Knowledge, or Virtue it self, those truly valuable Perfections of our Nature, because they are all receiv'd from another, and all the Glory of them ought to be given to him from whom they are receiv'd; but the Man that is only and barely richer than others hath least reason of all to be proud, for his Estate is no part of himself, nor is he really the wiser or the better for it; meerly to be rich neither supposes nor confers any true Worth or Excellency; and tho' Riches may enable the Owner of them to do more good, yet it is not the Ability for it, but the actual doing it that makes him deserve Commendation.

A noble Birth indeed upon a Civil Account may be of some Value, and a Title of Honour is not only deriv'd from the Civil Fountain of it, but is suppos'd to be founded in some Merit, but no Man's Merit can be measur'd by the Bulk of his Estate, neither can his having more Money than others justly set him above others even in a Civil Respect; 'tis not an ample Fortune, but a noble and generous Mind, that makes a Man truly great and noble, and gives him a real intrinsic Worth; and tho' we are oblig'd to pay a greater Respect to those that are honourable on a Civil Account than to those that are only richer than others, yet such honourable Persons should do well to remember that they receive no real Excellency from the Civil Honour they have deriv'd from their Ancestors, unless the Virtue of their Lives and the Goodness of their Actions be the happy Products of their noble Birth.

2. To preserve you from an haughty and arrogant Contempt of meaner People, you may consider what a useful part of Mankind the poorer and meaner sort are, and how much all your Splendor, Affluence and Plenty, are owing to their Labour and Industry, without which none of your stately Houses could be built, nor your full Tables furnish'd, nor your glittering Poms maintain'd. " For (as an excellent Author doth remind
" you)

“ you) if the meaner sort of People should stop their
 “ Hands, if the Plough, and the Mill, and the Wheel
 “ stood still, if the Pains of those who seem cut out for
 “ nothing but constant Drudgery in Tillage or Manu-
 “ factures should cease, or but intermit for a short Sea-
 “ son, the Wealthy and Great might be starv’d in the
 “ midst of all their large Revenues, and all their Trea-
 “ sures of Gold and Silver. *The King himself is serv’d*
by the Field, Eccles. 5. 9. Now how many poor Men’s
 Labour doth the Field require in manuring, plowing,
 harrowing, sowing, fencing, weeding, reaping, and
 gathering in the Fruits of the Earth? And yet after all
 this is done the Corn that is thus reap’d and hous’d is
 not presently made Food, there must be threshing, win-
 nowing, grinding, and baking, in which the Service of
 many poor Men’s Hands is necessary before the greatest
 Prince, Nobleman or Gentleman can have any Bread to
 Eat; and as for their Delicacies and Superfluities, their
 State and Magnificence, and costly Ornaments, it were
 endless to reckon up how many Trades and Occupati-
 ons of meaner People are in several ways employ’d and
 made use of to supply and furnish them.

Learn from hence not to treat any Mechanics, Hus-
 bandmen, or Peasants, with disdainful Insults upon the
 Account of their servile Employment, and be not guilty
 of such inhuman and unreasonable Imperiousness as
 to vilify and trample upon those Faces to whose Sweat
 you owe all your rich and pleasant Accommodations,
 nay, your very Support and Subsistence. Such Practice
 is greatly to be condemn’d upon a Civil Consideration,
 and much more upon a Religious; for has not God re-
 quir’d us to *honour all Men*, 1 Pet. 2. 17. to pay some
 Regard to the Dignity of Human Nature, and to ren-
 der unto all the common Civilities that are due to those
 of our own Kind, how mean soever their external
 Condition may be? The poorest and most forlorn
 Creature that begs at your Doors is made after the
 Image of God, and may have as noble and excellent a
 Soul

Soul as the greatest Potentate in the World hath. And as for his Body, tho' cover'd with Rags, the exquisite Fabrick thereof is no less admirable than that of his who is cloath'd in Scarlet and adorn'd with Gold; those who are most despicable in your Eyes are as dear to God as the richest of you all, as much under his benign Care and Providence here, and as capable of enjoying him in Eternal Happiness hereafter; Christ has paid the same invaluable Price for their Redemption as well as yours; the same Gospel is publish'd, the same Terms of Salvation are equally propounded both to you and them.

It may also be consider'd that the Contempt and Insults of the Great and Rich towards those of a meaner Condition are often justly retaliated with the like Contempt. For altho' Persons in an elevated Station may be allow'd to assume some Liberties with respect to their Inferiors, yet if they take such a Freedom as exceeds all the Bounds of Justice and Humanity, if they delight in mortifying any one with all the smartest Ralleries they can possibly invent, or with any very imperious or disdainful Behaviour, they will not easily be forgiven. Whereas on the other side the civil and modest Gentleman, that discovers no Haughtiness upon the Account of his Quality, Power or Riches, but is of easy Access to those beneath him, and treats them with obliging Language and kind Usage, attracts the Esteem, and wins the Hearts of all the World.

3. To possess your Minds with a just Abhorrence of the crying Sin of oppressing those that are in a poorer and meaner Condition, which St. James observes to be too frequent among rich Men, you may consider what a base and cruel Wickedness it is, and what a mischievous Abuse of Wealth or Power, to take Advantage of another's Poverty and Weakness for the spoiling him of that little he hath; to take away from those to whom a Man should rather give, to make them naked and hungry whom he should cloath and feed, to devour Widows

Widows Houses at his Feasts, to mingle the Tears of Orphans with his Wine, and the Groans of the Injur'd with his Musick; to make his ample Revenues still larger by invading the little Spot of Land of his indigent Neighbour, who cannot contend, and perhaps dares not complain; this were horrid Unthankfulness to God, and directly contrary to his Design in bestowing upon one a larger Portion of these Temporal Blessings than he gives to another, which was, that he that has much might be helpful and beneficent to him that hath little, and not that he might thereby be enabled to keep under and crush his needy Brother; the less Power such a one has to defend or right himself the more unsafe it is to oppress him, for Almighty God has undertaken to be the Protector of those who cannot protect themselves. *For the Oppression of the Poor* (saith the Lord) *and for the sighing of the Needy, will I arise to set him in Safety from him that puffeth at him, Psal. 12. 5. He delivereth the Poor from him that is too strong for him, yea, the Poor and Needy from him that spoileth him, Psal. 35. 10.*

4. To suppress the Fumes of Ambition, and all vain and immoderate Desires of being higher and greater, you may consider in what anxious and hazardous, and oftentimes in what fatal and pernicious Enterprizes, that Man is engag'd who is continually forcing his Way thro' the Briars and Thorns, the dark Methods of secret Plots, the Labyrinths of intricate and perplexing Combinations, and the very Precipices of Danger, that he may climb up to that Height of Elevation where he has a mind to place himself; and if by many wearisome and difficult Steps he chance to arrive at the unsteady Seat of Greatness, doth he not put on with his Robes the excruciating Tortures of Jealousies and Fears? Is he not hated by some, envy'd by others, and often made a common Curie by most? The exalted Favourite and Statesman may be very uneasy and discontented in the highest Honours, and no less surprizingly and un-

unexpectedly depriv'd of them all. *Haman* being advanced above all the Princes at the Court of *Ahasuerus*, saw every Knee among the *Persians* bowing to him, and yet in what a Flame of Wrath and Vexation did he live because one *Jew* refus'd to pay him any such Regard? And when his Indignation and bloody Revenge contriv'd the Destruction, not of *Mordecai* alone, but of the whole Nation of the *Jews*, what a cutting Mortification was it to him to be forc'd to be the Instrument of conferring those Honours on *Mordecai* which he thought the King had design'd for himself? What a terrible and doubly killing Disappointment, to be hang'd at last on the Gallows he had provided for his Adversary?

Those that move in a lower Orb may look up and gaze upon Greatness with Admiration, and think a Phaeton a happy Man because he sits so high, and in the midst of so much Brightness, but alas they know not what Labours and Intrigues rais'd him thither, what Furies carry him on, what Dangers attend him, or what dismal Ruin his Fall may bring with it! And even those that ascend the lubricous Pinnacle of Courtly Grandeur by the fairest and seemingly safest Steps, after they have shone a little while with the borrow'd Lustre of their Prince's Favour, do often go down eclips'd, having all their Glory darken'd and extinguish'd by the blackening Detractions and foul Calumnies of those that seek to undermine and overthrow them; so inconstant are those Honours that depend on the uncertain Esteem, mutable Interests, and fickle Inclinations and Affections of Men.

But what a truly noble Ambition is it to strive to be great in the Favour of God, the King of the Universe, to make our selves Friends among the Angels and Archangels, and all the Courtiers of Heaven, and to make the very Son of God our Friend, that he may admit us at last to be Partakers of his Glory, in a Kingdom which cannot be shaken, in an Inheritance incorruptible, which fades not away, in a Place most blessed,
where

where no Enemies can undermine us, and for an infinite Duration of Time, without any End, without the least fear of ever falling from so great Felicity.

5. To arm and fortify you against that Luxury and Intemperance to which your full Tables, delicate Meats, and rich Wines, as well as the Encouragement and Example of a dissolute Age are no small Allurements, you may peruse what has been said of these Vices in my Book entituled *Youth's grand Concern*, and you may further consider what an infamous Degradation the indulging these Sins carries along with it, rendring Men no better than Brutes, meer Animals, whose Souls retain little or nothing of their proper Nature, but that they are immortal, whose impair'd and stupify'd Reason only helps them to play the more perfect Epicures, by inventing no small Variety of strange, compounded, artificial Dishes, whereas their Brother Beast must be content with what is simple and natural. Indeed *every Creature of God is good*, (even the most delicious) if it be receiv'd with *Thanksgiving*, and us'd with Moderation, but it is certainly then best both for the Health of Soul and Body when 'tis plainly dress'd, without those elaborate Preparations and costly Sauces, which serve only to gratify an adulterated Palate, and provoke an unreasonable Appetite, beyond the just Cravings of Nature and the Measures of Temperance. There is often the grossest Sensuality, and something more than Brutality, in what Men call good Eating and Drinking. There are not many Beasts that will overcharge themselves, after their Hunger and Thirst is satisfy'd; the Dog indeed will forfeit of the Scraps and broken Meat, as well as his Master upon the whole Dish, but who ever knew any Hares, or Deer, or Sheep, eat till they vomited?

Our Saviour admonishes us *to take heed to our selves, lest at any time our Hearts be overcharg'd with Surfeiting and Drunkenness*; and we have the more reason to observe this Caution with a sedulous Watchfulness, because

cause our most intimate Friends are many times the Tempters to these Excesses by their over-kind Solicitations, and because our abused Plenty has made these Vices become National, and too generally prevailing among us. For tho' we may now seem to feed more sparingly than our Forefathers, who made four Meals in a Day besides their frequent and sumptuous Feastings, yet there is still too much of intemperate Eating mixed with the Hospitality of many great Men's Houses; and tho' Drunkenness be now perhaps somewhat less practised than in former Times, yet there is still so much of it (as a very knowing Author observes) "that some Persons, and those of Quality, may not safely be visited in an Afternoon, without running the Hazard of excessive Drinking, and in some Places it is esteemed a piece of Wit to make a Man Drunk.

This intemperate Quaffing and Carousing has been, and still is, too frequently occasion'd by that more fashionable than commendable Ceremony of Drinking the Healths of all the Gentlemen that are present, besides a great many that are absent, with Provocations to others to do the same, tho' their Constitution of Body be very unfit to bear it. 'Tis often seen that Persons of no mean Rank are such Lovers of *good Fellowship*, as 'tis call'd, that when they meet together they must needs with wonderful Civility drink one another's Healths, and the Healths of their Mistresses, and then the Queen's Health must not be forgotten, tho' they have drunk never so many before, as if they acted the part of the most loyal Subjects by prefixing Her Majesty's Name to a Debauch; next the Healths of the great Ministers of State, and the Generals and Colonels in the Army; then the Healths of the Lord-Lieutenant of the County and his Deputy-Lieutenants must be added to all the former; then this Knight, that Esquire, must be remembred, and so the Glasses go round without Number, till they begin to be mellow, and the Heat

Heat of the Wine makes them warmly contest one with another.

What sort of Conversation they now have together, what ridiculous or impertinent, what profane, or obscene, or scurrilous Discourse, what Disputes and Debates, what Strife and Contention they enter into, what Noise and Clamour is raised about settling the Nation, reforming the State, securing the Church, and purging the Clergy; or descending from National to some of their Personal Concerns, what boasting is made of their Hawks, Hounds, and Horses, what bragging of the Quarrels they have had with Men, and the Favours with Women, and hereupon what abusive Language is given by some, what fulsome Flattery comes from others, what Confusion of Tongues is heard, what a strange Medley of Humours appears, according to the various Operation the Drink has upon their different Tempers, I shall not here relate. At length, after 4 or 5, or perhaps 8 or 10 Hours sweet Refreshment in this extraordinary Society, if none of the Company be so far inflamed as to end their Controversies in Rage and Fury, Wounds and Blood, they rise up as well as they can, and lovingly parting every one staggers his several Way, and by the help of Servants, or perhaps by the Watch, is conducted to his Lodgings; where, being put to Bed, how they ease their overcharg'd Stomachs I will neither soil my Paper nor offend my Reader with the Description.

It is indeed acknowledg'd that the drinking of Healths is not universally liable to a just Censure, it being a Custom, in its own nature innocent, to some Compliance with which Civility may sometimes oblige us; but yet where it is like to produce little or no Good, but probably much Evil, 'tis, without Dispute, most safe to decline it; and we ought certainly to be far more willing that some account us morose or uncivil, than by running with them into the same swinish Inebriation to expose our selves to all the Infamy and

Mischief

Mischief with which so beastly a Vice is commonly attended in this World, besides the Hazard of our Eternal Ruin in the other. God has made Temperance and Sobriety the indispensable Duties of the Rich and Noble as well as of the poorest Peasants, only you that enjoy so much Plenty, and often meet with many Invitations and Allurements to join with others in their Excess, have a greater Opportunity to signalize your Virtues, by governing your Appetites, and denying your selves in the midst of so great Temptations.

I have known some Young Gentlemen that had so strong an Aversion to intemperate Drinking, that they would never willingly chuse it, tho' they could easily furnish themselves with the most delicious Wines, and soon have good Fellows enough to sit and tipple with them, and yet the Fear of disobliging some of their Friends and Companions has often led them into what they naturally abhorr'd. This base and cowardly Fear of displeasing Men is sometimes visible even in those who have the Reputation of being the most brave and valiant; but how absurd and unreasonable is it, that he who can undauntedly mount a Breach, and advance to the Mouth of a Cannon, should not have Courage enough to shut his own Mouth against an overfull and frequent Glass, and either break off Society with the Intemperate, or keep himself sober while he is with them? The more common and fashionable such vicious Compliance in Drinking is, the more you ought to be upon your Guard against it; to commit any Sin to shew our selves complaisant and obsequious to Men, is a most insolent and daring Affront to Almighty God, and no Human Power can secure us from or support us under his Displeasure; 'tis desperate Madness, rather than courteous Civility, to carry our Compliment so far as to endeavour the pleasing of others at the Expence of our own Salvation.

6. To make you hate and detest lascivious Incontinence, and all those unchast Inclinations to which the

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fore-mentioned Luxury and Excess are the greatest Incentives, you may consider, that although too many Young Gentlemen carry on their libidinous Intrigues, and pursue the gratifying their impure Desires under the softer Names of *Gallantry and Amours*, yet (as was briefly shewn in my *Youth's grand Concern*) these Vices are not only extremely debasing, and beneath the Dignity of Human Nature, but most odious to the infinitely holy God, directly opposite to the Purity of the Christian Religion, and severely punished both here and hereafter. Health, Fortune, Reputation, and Life it self, are the ordinary Sacrifices that are brought to the Altars of this unclean Devil, when Men have neither the Power to govern and restrain their natural Appetites, nor the Wisdom to seek the innocent and lawful Satisfaction of them in the honourable Estate of Marriage: You may sometimes observe the macerated Skeletons of Lust worn out in this detestable Warfare, bearing the opprobrious Marks of their Master's Service in their very Faces, to such a degree of Infamy, that one would admire what stupifying Enchantment could ever entice rational Creatures into such Actions as not only expose them to Guilt and Shame, but also to the Danger of being made so extremely miserable.

How deplorable is the State of the habitual Fornicator, who is always hunting after Fuel for his Lechery, and so passes away his Time in riotous Feasts and Banquets, immodest Dalliances and Courtships, and the lewd Divertisements of the Play-house, the Tavern, and the Stews, till at length he finds himself arrested by the Gout, or the Dropsy, or perhaps a worse Distemper? And then the Doctors and Chirurgions must attend him with Purges, Vomits, Lancings, Scarifications, Causticks, Salivations, and the like nauseous or painful Remedies, all which when he has endur'd, 'tis a great Question whether the wretched Man will ever so repent and reform as to escape what is infinitely worse,

worse, the unquenchable Flames prepar'd for him in the other World. Such many times are the mischievous and fatal Effects of unchast Desires and impure Embraces, and surely no Temptation to them can ever be strong enough to prevail with you, if those deterring evil Consequents be kept in Mind, and plac'd with it in equal View; for how is it possible for any Gentleman that truly values either his Estate, or his Honour, or his Health, or his Ease, or his Life, or his Soul, to be allured with Poverty and Beggary, Shame and Ignominy, Rottenness and Corruption, Pain and Torment, Hell and Damnation! Alas, alas, that ever any should purchase all these Miseries, both Temporal and Eternal, at so high a rate, as to adventure the incurring them for the dying sensual Pleasures of a few Moments.

You may likewise remember that these shameful and pernicious Sins are the more inexcusable, because God has most wisely and mercifully provided a Remedy against them, by the Institution of Marriage, in which Men may not only gratify their natural Appetites in an innocent, modest, and regular way, but also glorify God, *by the Procreation of Children, to be brought up in the Fear and Nurture of the Lord, and to the Praise of his holy Name.* Fleshly Lusts are of an atrocious Nature, not only because they *are Sins against our own Bodies,* and such *as war against our Souls,* but also because there is so good an Expedient to prevent them, the use of which is allowed to all, but becomes a direct Duty to those who cannot be safe without it. *Plutarch* calls Marriage the *Haven of Youth, in which they may find the most convenient Shelter, when they are toss'd by the Winds of their impetuous Affections, and like to be swallowed up by the boisterous Waves of violent Temptations.*

There are indeed some Young Gentlemen, as well as others, to whom Celibacy, for some particular Reasons, may seem most eligible, but yet if Prayers, and Tears, and Fasting, and guarding the Senses, will not

extinguish the Flames of Lust, it is certainly *better to marry than to burn*, as the great Apostle has determin'd, and the meanest honest Marriage is rather to be chosen than the most splendid sinning; in what Rank soever Men are plac'd *Marriage is honourable among all Men, and the Bed undefil'd, but Whoremongers and Adulterers God will judge*, Heb. 13. 4. How much then is it to be lamented, that this sacred Institution and honourable State, so necessary to the Happiness of Mankind, and so highly esteem'd, not only by Christians, but by all the wiser Heathens, should be so much neglected and condemn'd (if not ridicul'd) by so many, even of those that value themselves for their Honour and Quality, and that promiscuous Lusts and Dalliances, in the pestilent Society of vile Strumpets, should ever be preferred before all the Safety and Comfort of Conjugal Affections, chaste Conversation, and a legitimate Offspring.

The younger Sons of good Families many times chuse a single Life (tho' it ill agrees with their Constitution) because they cannot marry to great Fortunes, which may enable them to live as splendidly as their Elder Brother; they are apt to imagine (as one of them has pleaded) *that Marriage will sink their Figure, clog their Circumstances, and keep them from coming near the Port of their Family*. But this Conceit often proves the Ruin of Soul, and Body, and Estate, and Honour too, when the rejecting the proper and lawful Cure of their youthful Appetites makes them indulge themselves in forbidden Liberties and unbounded Enjoyments, until at length they run out into all the flagrant and shameful Practices of the most detestable Lewdness.

Upon this Account it were much to be wished that our Nobility and Gentry would set some Limits to their Grandeur, and moderate their Expences with such a prudent and frugal Conduct, as to be able and willing to afford a competent Maintenance to their Younger Sons as well as the Eldest, and that they
would

would take an early Care to provide suitable Matches for them all, as soon as they be grown up, and before they be corrupted by the fashionable Vices of this dissolute Age, from which the obliging Affection of a modest and chaste Wife might in a great measure preserve them.

7. Lastly, To keep you from immoderate Love of and Complacency in the Riches, Honours, and Pleasures of this World, besides reflecting upon what was before suggested concerning the Vanity and Emptiness, Uncertainty and Unsatisfactoriness of all Earthly Enjoyments, you may further consider how inconsistent the predominant Love of Temporal Things is with the true Love of God and your immortal Souls. *Love not the World, (says St. John) neither the Things that are in the World: if any Man love the World, the Love of the Father is not in him, 1 Joh. 2. 15. Know ye not (saith St. James) that the Friendship of the World is Enmity with God? Whosoever therefore will be a Friend of the World is the Enemy of God, James 4. 4.* The Love of the World and the Love of God are like the Scales of a Ballance, as the one falls the other rises; not that every Degree of Love to the Things of the World is repugnant to the Love of God, but when we love them more than God, or indeed with an Equality to him, when we put our Trust in Riches, make Gold our Hope, and the fine Gold our Confidence, when we love the Praise of Men more than the Praise of God, and act with more Regard to worldly Applause than to true Honour, Justice, and Rules of Duty, or when we are Lovers of Pleasure more than Lovers of God, placing our chief Joy and Felicity in licentious and riotous Living, or at best in gratifying the Senses with the most refined way of Voluptuousness, with the Pomp and Splendor of Life, and the choicest Delicacies of Art and Nature; such an immoderate Affection for any worldly Enjoyments evidently proves us to be in a State of Enmity with God, and to be no Friends to our own Souls. And is not this

Argument enough to dissuade you from it? Can you be willing to be in such a State as will expose you to all possible Evils, and render you incapable of enjoying the only valuable Goods, the Delights and Pleasures, which are pure, and perfect, and everlasting, in the Vision and Fruition of God himself? For if we so fix our Affections on Earthly Things as to make them our Portion and Happiness, Heaven can be no Heaven, and God can be no God to us.

There are no earthly, sensual, and worldly Enjoyments to be found in Heaven; in the Kingdom of Glory there are no Treasures of Gold and Silver, no Marble Structures with stately Furniture, no Wardrobes of rich Apparel, no Ivory Tables nor sumptuous Dishes, no luscious Viands nor Falernian Wines, no luxurious Eating and Drinking, no glittering Coaches with splendid Equipage and costly Trappings, no Crowd of Attendance in gay Liveries, no odoriferous Gardens, Vineyards, and Groves, interwoven with artificial Streams, no Stage-Plays nor Balls, no airy Mirth and Jollity. All the Felicities of that blessed Place are quite of another Nature, most Divine, most Sacred, and Spiritual, as well as infinitely more beatifick, pleasant, and durable, than any thing this World can afford. If therefore you place your chief Delight and Satisfaction in any of the Goods of this World, and make them the prime Objects of your Affection, you will be altogether unqualify'd for the more pure Fruitions of Heaven. If an over great Esteem of and Complacency in your Earthly Riches, Pleasures, and Poms, continue to be the prevailing Temper of your Souls while you are in this Life, it will doubtless be so in the other too, and that must necessarily render you unspeakably miserable, when you shall be not only separated for ever from all your sensual and earthly Enjoyments, but perfectly void of all Savour or Relish of the Things of Heaven, as unmeet to be Partakers of the Inheritance of the Saints in Light, as a blind Man is to be pleased with
bright

bright and orient Colours, or the deaf with harmonious Musick.

In short, if you desire to go to Heaven when you die, and to be in any Capacity of Happiness when you come thither, I must beseech you not to retain too great a Fondness and Passion for this World, not to place your chief Content in full Draughts of its intoxicating Pleasures, or in large Portions of its uncertain Riches and fading Glories, but rather to take care while you live to get your Hearts purged from all immoderate Affection to Earthly Things, your Minds enlightened with Divine Knowledge, and your Souls sanctify'd throughout, and wholly inclined unto God, so as to love him, and prefer him above all Things, and make it your highest Ambition to serve, and honour, and please him, unto the End of your Days. Then shall you go out of this World rightly disposed and fitted to behold the Light of his Countenance, and to solace your selves in it as the highest Object of your Desires; and then you may be sure that your Desires shall be fully satisfy'd, and you shall be infinitely more blessed than all the Grandeur of this World can possibly make you.

C H A P. IV.

Of the Blessings and Advantages the Young Gentry enjoy above others, and the Way to make an early and happy Improvement of them.

HAVING considered the Difficulties and Temptations unto which, most noble and honourable Readers, you that are in the upper part of the World may frequently be exposed, and the Possibility of overcoming them, together with the Means whereby they may be conquered, I beg Leave in the last place, with all due Respect, to put you in remembrance what Advantages you have above others, and how you may make an early and auspicious Improvement of them. In these Particulars there is the less need of copiously enlarging, because they have been considered by the pious, learned, and ingenious Author of the *Gentleman's Calling*. But yet I shall not wholly omit all Discourse of them, because that Book is not so generally intelligible to all sorts of Young Gentlemen, as it would have been if it had been wrote with such a natural Clearness of Thought and Expression as that other Treatise of his, *The Whole Duty of Man*. For where there is an elaborate Mixture of Wit and Eloquence, with great Variety of Tropes and Figures, it often clouds and obstructs the Evidence of the Reasoning, and the Perspicuity of the Style and Phrase. The like may also in some degree be said of his *Ladies Calling*, some Parts of which do not seem very much accommodated to the Understanding of Young Persons, tho' of better Rank. I mention not this to discourage any of you from reading the Works of that celebrated Author, which have been so well accepted in the World, but 'tis hop'd that in the Perusal of what is here suggested you will not only meet

meet with some things of Importance, which he doth not so plainly set before you, but will become thereby the more capable of making a good Proficiency in the reading of him.

He insists upon five of your particular Advantages above others, and acknowledging my self beholden to him, I shall endeavour to consider the same in a more easy Stile, with such brief Reflections as I shall judge to be most Pertinent and useful. They are enumerated by him in this Order.

- I. The Advantage of an ingenuous Education.
- II. That of Wealth.
- III. That of Time or Leisure.
- IV. That of Authority or Influence upon others, especially your Dependents and Inferiors.
- V. That of Reputation and Esteem in the World.

As your Condition of Life does commonly expose you to great Temptations; so for the enabling you to resist and overcome them, you have also considerable Advantages, if rightly used. And the very same things which some make the fatal Occasions of their Sin and Ruine, are to others that wisely manage them, the effectual Instruments of greater Virtue and Felicity.

Now, that all these your Advantages may become real Blessings unto you, remember I beseech you, in the first Place, who is the Author and Donor of them; who hath made you to differ from others; who has given you all your Distinctions of Quality and Estate; all your Endowments, Possessions, and Privileges, of what Kind soever. You cannot surely imagine, that either your selves, or any of your Ancestors, were the prime Authors of them. For whatever hath not been from all Eternity; whatever was once Nothing, and did afterwards begin to be, that must owe itself, and all it hath, to some Superior Cause, which never
had

had a Beginning, but is Originally and Eternally of Itself: And such alone is the ever Blessed God, who has no dependence upon any other, but is the immense and inexhaustible Fountain, from which all other Existence, and all Enjoyments, Priviledges, and Advantages, are derived. Whoever were your Earthly Parents, you are, *the Offspring of God; in him you Live and Move, and have your Being. He giveth to all Men, whether High or Low, Life and Breath, and all Things.* Nor have you any sort of Good, of Mind, or Body, or Fortune, but what is totally from his Bounty; which infinite Obligation to him, ought most humbly and gratefully to be acknowledged, with the profoundest Reverence, and the highest Praise. Do you hear your selves saluted with Titles of Honour, and see the redundant Affluence of the Good Things of this Life, with which you are surrounded? Do you make a Figure in the World, whereby you appear Great and Happy to all the gazing and admiring Crowd, and perhaps to your selves also? Recollect, I beseech you, with your Morning Thoughts, that it was not your Auspicious Fate or Destiny; it was not your lucky Chance or Fortune, that brought about this Happiness unto you, but it is the free and unconfined Kindness of your Good and Gracious God, that has shewn you such distinguishing Favours.

Next, let me desire you to consider the general Nature and Design of these Advantages: They are all so many Talents committed to your Trust, by receiving of which, you have not the absolute Propriety, do do with them what you please; but are only Stewards, to employ them all according to the Will of the Donor, who has reserved to himself the Supream Right of ordering and appointing how they shall be used. Whatever you possess, or are endowed, or intrusted with, is a *Depositum*, not only to be kept, but by a right employment of it, by an industrious Traffick and Negotiation, to be managed and improved
for

for the Service of your Lord, who when the time of your Stewardship shall be at an end, will demand an account of all that you have received, and expect that you make him such returns as may bear some proportion to the largeness of his Donations. *For unto whomsoever much is given, saith our Saviour, of him shall be much required, and to whom Men have committed much, of him they will ask the more,* Luke 12. 48. The Omnipotent Lord of Heaven and Earth, may certainly do what he will with his own. He hath an absolute, sovereign, and unquestionable Right to dispose of his Gifts and Talents as he pleaseth: And his infinite Wisdom chuseth to distribute them with such Variety and Inequality, as tends to his own greatest Honour, and greatest Good of the whole Universe. Unto some he gives much, unto others less: Unto some he commits a higher Trust, unto others a lower. His Beneficence is most free and unlimited, furnishing diverse Men with diverse Kinds and Degree of Endowments, and placing them in no less different Conditions. But then his impartial Justice will incline him to make an exact Enquiry into the respective Gifts they have received, according to their various Measures and Proportions, and to call for such Improvements of them as are answerable and agreeable to their several Receipts. This is graphically represented by our Saviour in the Parable of the Talents, *Matt. 25. 14, 15, &c.* Where, after the Lord of the Servants, to whom the several Talents were committed, came to reckon with them, he highly commended and greatly rewarded the Fidelity and Diligence, of those that used their respective Talents to good purpose, and returned them to their Lord with a suitable Increase. But as for the Slothful and Wicked Servant, who hid his Lord's Money, and took no care to employ and improve it, he commands, that the Talent should be taken from him, and *that he should be cast into outer Darkness, where shall be weeping and gnashing of Teeth.*

But

But to descend to more particular Advice for your improving the Advantages before-mentioned, I begin with,

I. The first of them, That of your Education, which is generally such as gives you greater Opportunities of Knowledge and Learning, both Divine and Humane, than meaner People can ordinarily reach. As your Birth and Fortune has elevated you above the Vulgar, and made you stand on a more Eminent Height, whereby you do as it were naturally enjoy a more free and open Prospect; so you are commonly furnished with all the Instruments of Art, to enable your Natural Organs to see the further, and penetrate the deeper. There is no Gentleman that has any regard to the Honour and Welfare of his Family, but will take an early care to put his Children under some good Discipline, either at Home by Domestick Tutors and Instructors, or by sending them abroad to the most flourishing Schools; and their Sons seldom want an Academical Erudition, whereby they may have all imaginable Opportunities of Leisure, and Books, and Conversation with the most Learned in every Profession.

Having therefore so good Helps and Means, for the furnishing and adorning your selves with the noblest Accomplishments of Knowledge and Wisdom, and Virtue, nothing can be of greater Concern to you, than do devote your younger Years to the early and auspicious Improvement of them. The Regularity and good Conduct; the Usefulness and Happiness; the Comfort and Satisfaction of all your Life in this World, as well as your eternal Felicity in the other, will very much depend on the Use you make of this advantage of Education: For without some Care and Pains in the Seed time, there is little Reason to expect the Joy and Pleasure of a fruitful Harvest. If then, while any of you are under the Direction and Govern-

Government of others, an overweening conceit of your superiority in Wealth and Honour, weakens your Respect to their Persons, and makes you unwilling to submit to their Discipline and Instruction; or if the love of Ease, Idleness, and softness, render you impatient of Study, Enemies to serious Thinking, averse to the charging your Memory with Rules and Precepts, or the exercising your Judgment with any close Application for discerning the difference of Truth and Falshood, Good and Evil; you are not like to be very well provided to make a Voyage through a dangerous World, amidst those Difficulties and Temptations to which you may be exposed. Neither is there any great hope that you should be in any measure fitted and qualified for the chief Business and End of Life, such as the Glorifying of God, the serving your Prince and Country, and the promoting your own Welfare.

It is absolutely necessary, both to your own good State, and to the better State of others, who have any Relation to you, or Concern with you, That your Understanding be illuminated with the Rays of Truth, and the Principles of Wisdom; and that your Will and Affections, and all your Appetites and Inclinations, be under the Conduct of such a clear and sound Understanding; that you may both know and do, what your Great Creator designed and made you for; and this not only in general, as you are reasonable Creatures, but in particular, as you are Gentlemen or Ladies, placed in a higher Rank than others; else you will have received your Being, and all your Advantages, to no purpose; you will never attain your End. But this is not all, you will be certainly Miserable; you will not only fall short of the End and Use for which God designed you, but oppose it. You will be so far from being Wise, and Good and Happy your selves; and contributing to the good State of others, that you will pull down Ruine upon your own Heads,

Heads, and help to undo some of your Fellow-Creatures.

That you may therefore answer the End of God in affording you greater Advantages of Birth and Education, than many others Enjoy; that your selves may be Blessed, and that the World may be the better for you, let me humbly advise, and earnestly beseech you to consider and remember, that tho' you are generally exempted from working with your Bodies at any Trade or settled Calling; yet you are so much the more obliged to inure your selves to the nobler Labour of the Mind, and to do it betimes, while you are in that Age, which is most susceptible of good Impressions. Let me have the Honour and Favour to prevail with you, to give Attention to those by whom you are Instructed, to shew an ingenious and tractable Docility in observing the needful Precepts, and following the good Examples they lay before you. Let me beseech you to cast off Sloth, Listlessness, and Inadvertency, and to be diligent and assiduous in such Exercise and Practice as is most conformable to wisely chosen and well proportion'd Rules and Patterns, so steering the course of your Studies, as not to spend your time in Trifles and Curiosities, in idle and empty Speculations, or uncertain and endless Disquisitions; but in seeking after that Knowledge, which will best direct you in the Government of your own Lives, and make you most useful to other Men: Finally, not to indulge your selves in any immoderate or too early Affection for Liberty and Pleasure, but to bear with some Restraint, and undergo some Labour for a Season, until you be fit to be at your own Disposal. For if you will not endure any Confinement, nor take any Pains to learn how to employ your Time, in something worthy of you, while you are Young, you will never know how to do it, when you grow up and are wholly Masters of it.

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We see too often the deplorable Effects, with which a neglected and miss-improved Education is attended in this Life, to say nothing of its horrible Consequences in the other World. When a Young Man of Quality is headstrong and unteachable, above Discipline, and over hasty to get out of the Institution and Government of his Preceptors and Tutors, before he has acquainted himself with useful Knowledge, and true Merit; how precipitantly does he launch into the World? How unpolished and unfit is he to enter upon any considerable Employment? How does he indulge the full swing of his violent and ungovernable Passions, until they engage him to consume his Estate, to risque all for their Gratification, and at the same time to contemn, if not hate, all that are not as Mad as himself? His Disorders seldom fail to involve him in the most inextricable Troubles, and sometimes his Luxury and Debauchery are carry'd to that height, that he thereby tarnishes the Glory of his Family, destroys his Health, shortens his Days, everlastingly buries his Reputation; and if there be any Truth in the belief of a future State of Retribution, (which all the Atheists in the World can never demonstrate to be a Fable) 'tis much to be feared, that he must also endure the endless Torments of the Infernal Regions.

On the other side, if a Young Gentleman of good Genius has a Prudent, Learned, and Religious Educator, to whom he pays a just Regard; if he hear him patiently, with a sedulous application of Mind, and a willing concurrence of his own Desires and Endeavours to imbibe good Instructions, his Understanding may thereby be formed, and his Faculties moulded for the receiving and retaining, not only some plausible and modish Embellishments, ornamental to his Behaviour, but the most solid Wisdom, Piety, and Virtue. And when such a one comes abroad in the World with the knowledge of Religion and Morality,

Politicks

Politicks, and History, and with the Liberal Arts and Sciences thronging in his Soul, as much as the Streams of Generous Blood do flow in his Veins; what an universal Esteem does he acquire among the Wise and Good? How respectful to him are all that are but even tolerably Civil? Being advanced from dwelling with Books, to a more free Converse with Men, he reaps the Fruits of his former Diligence in Reading, Observation and Exercise: And by continuing to employ large Portions of his Time in Study and Devotion, as well as Business and Conversation, he every Day rises to a higher Perfection in the good Instructions he before received. His Desest, by this means, shining forth to all that behold him, he derives a greater Honour on his Family, than he received from it, whilst in every Station he leaves no Stone unturn'd, to promote the Glory of God, and the Peace and Welfare of Mankind. See here the excellent Product of an Ingenuous Education, piously and industriously Cultivated; it enables a Man in every Condition, whether Publick, or Private, to live Wisely, Honourably, and happily, and after he has had the Satisfaction of doing Good upon Earth, it rewards him with a greater Felicity in Heaven.

If your Liberal Education be thus improved in your green and flourishing Age, you cannot tell what rare and lovely Fruits, what admirable Endowments, what profound Wisdom and unerring Conduct it may bring forth in your riper Years, which by their conspicuousness, may powerfully recommend you to Employments of the first Rate, to Places and Offices of the highest Honour and Trust; in the prudent and faithful managing of which, you may become eminently Useful, and no less Illustrious. Some of you perhaps may be qualified for, and called unto the giving Wise Counsel to your Sovereign; others may be elected to sit in Parliament, and have a share in the Legislature; others of you may be Commission'd to be Generals

rais and Commanders of Armies, for the Defence of your Country ; others may be advanced to be Judges of the Law ; and if any among you of such excellent Qualifications shall be piously moved to enter into Holy Orders, and preach the Gospel, you will undertake an Office not unworthy of the best and highest of you, and you may thereby have the Opportunity of doing God and his Church greater Service than can be expected from ordinary Clergy-men. Their Poverty many times renders them contemptible in the Eye of the World, or of little Account, though they be Men truly Reverend, and worthy of all Esteem, for their Ability, Diligence and Faithfulness in their holy Calling. But where Riches and Honour, accompanied with Knowledge and Learning, Wisdom and Virtue, have also superadded to them a mighty Zeal for God and Religion, and do all meet together in any Person of that Sacred Function, being thus joyned they fill up the Character of a truly great and good Man, one that seems compleatly furnished, and divinely raised up to be a *burning and a shining Light*, for the promoting the Spiritual, Temporal, and Eternal Welfare of all that are under the powerful Influence of his universally bright and benign Rays.

To encourage Young Gentlemen of good Learning and pious Inclinations to enter into Holy Orders, they may consider how many Examples there have been of Persons of the highest Rank, and the most illustrious Families, who yet thought not the Office of the Evangelical Priesthood too mean for their Employment. In our own Nation divers of the Sons and Brothers of *English Kings*, and many Noblemen, since the Conquest and before, went into Holy Orders. Nor is the present Age wholly destitute of this Honour of having Persons of noble Birth in the Number of its Clergy. Several of them are mentioned by Dr. *Chamberlain* in his *Present State of Great-Britain*, and by Mr. *Groome* in his *Dignity and Honour of the Clergy*. Amongst which are,

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The

The Right Honourable the Lord *Crew*, Bishop of *Durham*.

Dr. *Compton*, Bishop of *London*, Uncle to the Earl of *Northampton*.

Dr. *Talbot*, Bishop of *Oxford*, descended from the ancient Earls of *Shrewsbury*, and not above the fourth or fifth Person from the Earldom.

Dr. *Fane*, late Brother to an Earl of *Westmorland*.

Mr. *Finch*, Son to the late Earl of *Winchelsea*.

Mr. *Edward* and Mr. *Henry Finch*, Brothers to the Earl of *Nottingham*, the younger of which is Dean of *Tork*.

Dr. *Mountague*, Uncle to the Earl of *Sandwich*.

Dr. *Annesley*, Uncle to the Earl of *Anglesey*.

Dr. *Greenvil*, late Dean of *Durham*, Brother to the Earl of *Bath*.

Mr. *Berkley*, Brother to the Earl of *Berkley*.

Dr. *Booth*, Brother to the late Earl of *Warrington*.

Dr. *Graham*, Brother to the late Lord Viscount *Preston*.

Dr. *Verney*, Prebendary of *Windsor*, only Son and Heir apparent to the Lord *Willoughby* of *Brook*.

Sir *Jonathan Trelawny*, Baronet, Bishop of *Winchester*.

Sir *William Dawes*, Baronet, Bishop of *Chester*.

Mr. *Bridges*, one of the younger Sons of the Lord *Chandois*.

Sir *Robert Sutton*, Her Majesty's Ambassador to *Turky*, and nearly related to the Lord *Lexington*.

Sir *George Wheeler*, Prebendary of *Durham*, besides many others now living, or lately dead.

These noble Persons have honoured Religion, and cast a Lustre upon the Clergy, by bringing along with them into the Church the Eminency of their Birth. And their Advantage of doing God Service, over what Men of meaner Parentage have, is known to be very considerable. The Instructions they give Men, and the Examples they set before them, are much more

more regarded, than the same things would be, if they came from Persons of a lower Extraction.

But suppose it should not be your Lot to be in any Publick Office in Church or State; yet if you be only considered in your private Capacities, the due improving your more liberal Education will be of unspeakable Benefit and Service to you, for your better improving all those your other Advantages in respect of your Wealth, Leisure, Power, and Honour; concerning each of which I crave Leave to add a few Words.

II. The next in order to be considered is that of Wealth, unto which you are commonly born, but you are never born with Skill to manage it. That never descends to you from your Ancestors, but is to be learned by your own Industry. There is indeed no great Art or Knowledge required towards the wasting or misemploying a fair Estate; but you must be willing to bestow some studious and serious Thoughts if you desire to understand how you may preserve it and rightly use it. This is to be done by Prudence, Diligence, and Frugality, together with a liberal and generous Piety and Charity, all which greatly conduce to the truly honourable, pleasant, and advantageous managing an ample Revenue.

The first of these, Prudence, which teaches us in all Affairs how to judge, chuse, and act, is well known to be one of the most comprehensive Virtues, of universal Necessity in the whole Conduct of Human Life. Without this none can be happy in any Condition, but 'tis of the highest Usefulness to the Rich and Great, as in all their Concerns, so particularly in the managing their Estates. *Wisdom is good with an Inheritance,* says Solomon, Eccles. 7. 11. By how much the larger Portion of worldly Goods the indulgent Benignity of Heaven hath favoured you with, so much the more need have you to get your Minds as largely stock'd with Wisdom and Prudence. "For great Fortunes
" have been well compared to mighty Engines, which,
T. 1

“ if they are wisely and carefully managed, will perform great and beneficial Effects: but if not, instead of serving their End, they may dash out the Brains of him that useth them. Thus, without a vigilant and discerning Precaution, that Wealth, which might be employed for the doing much Good, may only ensnare and ruin you, by those its strong and powerful Temptations, of which I discours’d in the first Chapter. When vast Treasures are in the Possession of the foolish and vicious, they tend to make their Folly the more conspicuous, their Vices the more mischievous, and themselves in the Issue both more ridiculous and more miserable. What wretched Work is made with the accumulated Product of the Sweat of Thousands, when ’tis all sacrific’d to the wild and lewd Genius of some sottish or wanton Voluptuary. Such a one often appears plainly insatuated with his Grandeur, and most excessively conceited, when most extravagantly wicked, having his Head fill’d with the Magottry of an Hundred Caprices, for the more nice and delicate gratifying the Riot and Luxury of himself, and his Parasites and Prostitutes, and all that minister to his Follies, until at length his whole Estate is exhausted in those inglorious Uses, and wasted away upon the very Scum and abject part of Mankind. But where Riches are disposed of, not by the boundless Cravings of ravenous Lusts, but by the Rules and Measures of true Wisdom, they will not only be kept from being consumed in the Service of Sin, but made great and valuable Blessings to the Owners of them and many others.

Such a prudent Conduct will shew it self by an industrious Diligence, and necessary Frugality, for the preserving, augmenting, and improving your Wealth, in a literal Sense, that under the Direction of the same Prudence you may be the better enabled to make a higher and more noble Improvement thereof in such Works of Liberality, Piety, and Charity, as may bear a just Proportion to the Greatness of your Possessions.

Your

Your Estates, how large soever, may be diminished apace, if you shall think it beneath your Quality to look into them with your own Eyes, to see and know what Rents are paid, and what Deductions are made for Taxes and Repairs, and other Charges, and to examine the Accounts your Stewards and Servants give you. Without some Care and Diligence herein you will make a wrong Estimate in calculating the Value of your Revenues, and be altogether ignorant how to proportion your Expences. Justice will not allow you to spend any more than what is truly your own, and a discreet Frugality will teach you to spend somewhat less. Now that is only to be accounted yours which remains with you after your Debts, Taxes, Repairs, &c. are deducted. And every wise Man that owes Money will consider what some have reminded us of, *viz. That a proportionable part of our Estates will seldom answer the Equivalent of our Debts.* For if a Man owe a Hundred Pound a Year, or be obliged to pay so much annually, no part of his Estate that pays him a Hundred Pound a Year will ordinarily be sufficient to pay it, because many Accidents may often hinder him from getting his own Rent, but 'tis very seldom that any Accident can procure an Abatement of his Debt. A provident Frugality will call to mind the various, accidental, and occasional Expences, that may unavoidably intervene, and make a sufficient Allowance for them. And some think that a third, or at least a fourth part of a Man's Estate, is little enough to be laid by for Accidents.

Such a frugal husbanding your Estates is fundamentally necessary to all the good Uses that are to be made of them. But if you suffer your selves to be cheated of any considerable part of them thro' a stately Neglect or a slothful Carelessness, or if you squander them away in Luxury and Profuseness, you are not only ungrateful to the Donor of them, but oppose and defeat the true Ends for which they were given you. Now

the Ends and Uses for which your Wealth was bestowed upon you are such as these. First, the innocent, sober, and chearful Enjoyment of so much thereof as may decently support you in that Quality wherein you are placed. Then the laying up what may be a competent Provision for your Posterity, if you have any. And lastly, the liberal, pious, and charitable dispensing the rest of your Store for the Good of others.

If God has given you a more plentiful Share of Earthly Blessings, it is not to be doubted but that they may be used and enjoyed by you in a larger Measure and in more splendid and magnificent Manner than may be allowed to People of meaner Condition, provided you live in a due Compass, and keep within the Bounds of Temperance, Sobriety, and just Decorum. But if any shall give up themselves to a soft, delicate, and voluptuous Life, or be extravagantly expensive in Buildings, Furniture, Cloaths, Equipage, Entertainments, Feasting, or any unnecessary Poms, beyond the Limits of their Fortune, these are no obscure Indications of Pride, Sensuality, and inordinate Self-love, these are such Devourers of a fair Patrimony as will leave but a small part of it for the Owner's future Support, and perhaps none at all for Works of Piety and Charity. When a Man has been incircled with the greatest Affluence of the Divine Bounty, when the East and West have filled him with all their Treasures, and the Heavens have, as it were, rained down upon him miraculous Showers of Gold, and Silver, and precious Things, it has been sometimes known that even such a Man, instead of doing more Good, and being more liberal and charitable with all this Redundancy of Wealth, has only made it an Instrument of greater Dishonour to him that gave it, greater Oppression to them who ought to have been protected or relieved by it, and more exorbitant Pride and Dissoluteness in himself, and those about him, that flatter his Humours, and serve his Lusts.

But

But I hope better Things of those among the *Wealthy and Honourable* who shall condescend to look into these Papers; and I would humbly beseech all such to observe what *St. Paul* exhorts *Timothy*, not only to beseech, but to charge them that are rich in this World, viz. that they be not high-minded, nor trust in uncertain Riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good Works, ready to distribute, willing to communicate, laying up in store for themselves a good Foundation against the Time to come, that they may lay hold on Eternal Life, 1 Tim. 6. 17, 18, 19. Charge them, says the Apostle, who are rich in this World, noting or implying that Riches are only for this present World, and cannot be carry'd into the other Life. And he intimates how uncertain our Enjoyment of them is even while we live here. It must therefore be an indubitable part of Wisdom, by a right and charitable use of that which is so uncertain, and at longest but for this present World, to establish a good Foundation against the Time to come, and by the pious and liberal Distribution of Things Temporal to secure the Things Eternal. The noblest Employment of your Riches, and that which will most promote your own Happiness, is the doing Good with them to others, the labouring to be rich in good Works, and the making to your selves Friends of the Mammon of Unrighteousness, (as our blessed Saviour adviseth) that when ye fail they may receive you into their everlasting Habitations, Luke 16. 9. He calls Riches, which are not evil in their own Nature, the Mammon of Unrighteousness, because they are often the Portion of bad Men, often acquired by Fraud and Violence, and no less frequently used as the Instruments of all Injustice and Sensuality. But by a liberal and charitable use of them you shall gain both the Love and Friendship, and the Portion and Happiness of the Righteous; so that when at Death all your Riches shall fail, and be useless to you, and your selves

shall also fail, and live no longer upon Earth, your Works of Righteousness and Mercy, being accepted by God through Christ's Merits and Intercession, shall procure you many Friends in the other World, Friends which never die, who shall readily admit you into the Eternal Mansions of their blessed Society. Yea, Christ himself at the last Day will solemnly admit the Merciful and Charitable to all this endless Happiness with those most pleasant and inviting Words, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* And the chief Cause of such an immense Reward is represented by him to be their feeding the Hungry, clothing the Naked, visiting the Sick, &c. *Matth. 25. 34, 35.*

There is also assign'd to them an ample Recompense in this present Life. It is promised in Holy Scripture, *That those that open their Hands wide in giving to their poor Brethren shall be blessed in all their Works, Dent. 15. 8, 9. That the liberal Soul shall be made fat, and he that watereth shall be watered also himself, Prov. 11. 25, That he who hath a bountiful Eye shall be blessed, because he giveth of his Bread to the Poor, Prov. 22. 9. That he who hath Pity on the Poor lendeth to the Lord, and that which he hath given will he pay him again, Prov. 19. 17. That the Lord will deliver him in time of Trouble, That the Lord will preserve him and keep him alive, and make him blessed upon the Earth, and not deliver him to the Will of his Enemies. That the Lord will strengthen him upon the Bed of languishing, and make all his Bed in his Sickness, Psal. 141. 1, 2, 3. That as he which in Alms-giving soweth sparingly shall reap sparingly, so he which soweth bountifully shall reap bountifully, 2 Cor. 9. 6. So strong are the Obligations, so great the Encouragements to Acts of Beneficence and Charity. Let me therefore beg Leave very briefly to remind you of some of the particular Ways whereby you may become rich in good Works.*

Your Wealth and Affluence may enable you to do much Good to the Bodies of Men, not only by a free
and

and liberal giving to the Relief of the Poor, but also sometimes by a generous lending of Money to such as want Stock to carry on their Trades, or by finding out Work for indigent Labourers, and paying them well for it. You may likewise employ your Riches in doing Good to the Souls of Men divers Ways, as by erecting Schools, and endowing them with some competent Maintenance, for teaching Poor Men's Children, and instructing them in the Principles of Religion, as well as other Knowledge, or by contributing to such Charity-Schools already founded; also by giving Bibles, Prayer-books, and other pious Books, to those that are not able to buy them; by contributing towards the propagating the Gospel in foreign Plantations; or, in Imitation of our gracious Sovereign, to the augmenting the Maintenance of such faithful and pious Ministers thereof here at Home, who want a more comfortable Subsistence, and deserve better Encouragement. Thus you may do the highest Good, and make the best Use of your Riches in these, and the like noble Acts of Piety and Charity, which conduce so much to the Advancement of Religion, the Salvation of Men, and the Glory of God. But large Estates without Wisdom to improve them to some of these great and good Purposes, are but like the Mines of Gold in the Possession of those silly and ignorant *Indians*, who understood not the Value and Use of that precious Metal.

III. As for your third Advantage, that of Time and Leisure, having cautioned in my *Youth's grand Concern* against the mis-spending precious Time, and given Directions for the redeeming it, I shall add no more upon this Head, except only the making it my humble Request, that you would watch against and avoid all those sinful or unprofitable Consumptions of Time into which the Affluence of Riches, the Diversions of Pleasure, and the Poms of a vain World, do frequently lead too many Persons of your Rank and Quality. Among which evil Ways of employing your Time
you

you are to account, not only the sacrificing whole Days and Weeks to a continual Debauch, or some other wicked Course, whereby all Sense of Religion is lost, and almost all Capacity of serious Thinking, but the spending too many of those few Hours of a short Life, on which an Eternity depends, either in Sleep, or in Eating and Drinking, or in Dressing, or in Visits, or in Sports and Games, and the like Diversions. For how innocent soever these Things are in themselves, and how convenient and necessary soever some of them may be in this State of Imperfection, yet by an immoderate and excessive Use of them they quickly change their Nature, and become vicious and criminal, hurtful and mischievous.

Every one knows how necessary Sleep is for the Refreshment of our Bodies, and some Constitutions require more than others, but yet it is fit that we all redeem as much Time from Sleeping as our Health will permit, and not profusely and needlessly waste it in that State of Darknells so nearly resembling Death, in which none of the good and useful Ends of Life can be pursued. If therefore, according to the Custom of some Persons of Quality, you continue to indulge your soft Repose for several Hours after the rest of the World have risen from their Beds, and applied themselves to their Studies or Business, you irrecoverably lose the first and choicest part of the Day. And though it well becomes you to have a just Regard to the Decency of your Apparel, that it be suitable to your Place and Rank, yet if you spend almost all the remaining part of the Morning in the nice and curious dressing and adorning those Bodies, which will be shortly turned into Dust and Corruption, how very little Time will be left for Religion and Devotion, or any serious Affair? Will there indeed be any at all, if after a long and plentiful Dinner (as it too often happens) the Afternoon be no better employed than the Morning, but thrown away upon unnecessary Visits, Sports, or Pastimes,

Pastimes, and the Evening as it bestow'd at the Play-house or the Tavern?

Visits may be very needful for the Dispatch of Business, the cultivating Friendship, and paying Respect where it is due, but in many of them there is no small Loss of Time, by vain and impertinent Discourses, and Hazard of Sobriety by intemperate Drinking. Neither doth any Character seem more despicable than that of the Makers of insignificant Visits, who fatigue their better disposed Neighbours with their insipid Company, when they have nothing worthy to impart to them, nor any Promptitude to be instructed by them, nor any thing to talk of: but the *Whithers*! It must indeed be acknowledg'd that ingenious and virtuous Persons, of a refin'd Education, do often taste, not only an innocent, but a kind of exquisite and potent Pleasure in the Visits they make to, or receive from, Persons that are equally ingenious and polite. But yet even this Conversation is not to be approved of, if it be too frequent, or too long, so as to exclude the Duties of Religion, and devour that Time which should be spent in the Closet, or the Chappel. Neither do the Pleasures of the most agreeable and polite Conversation deserve to be compared with the pure and spiritual Pleasures of a devout Solitude, in which a pious Soul finds it self most delightfully exercised, and, as it were, exalted into the Regions above by its Seraphick Adorations and Celebrations of the Divine Goodness with the highest Praises and Thanksgivings. Much less are the Enjoyments of any Civil Society to be preferred before all the Melody of the Sacred Hymns and Psalms of Praise, which are solemnly offered up to God and our Saviour in our publick Assemblies for religious Worship, whereby we not only have Fellowship with the Father and the Son, as St. John speaks, but also hold Communion with the heavenly Inhabitants, and joyu with the Church triumphant in their Hallelujahs.

As

As for Sports and Games, those only are worthy to be recommended to you, which may be needful to procure Health by some innocent Exercise of the Body, and Refreshment of the Mind, without too great an Expence of Time. But when a Gentleman three or four times a Week rises before the Sun, and being attended by his Servants, and perhaps by some of his Tenants, spends almost the whole Day in following a Pack of Hounds while they pursue their fearful Prey, and after they come Home talks all the Evening what Heels they made, recounting all the Turns or Doublings in such a Field or such a Common, and perhaps afterwards entertains the three or four next Companies with a Repetition of the same Discourse; is this to employ one's Time as becomes a Person whom the Divine Benignity has bless'd with more liberal Fortunes and opportune Vacancies for the Service of God and Mankind? And yet this may be accounted an innocent Diversion, and no criminal Consumption of Time, in Comparison of the being sottishly engag'd for many Hours together with drunken Clubs, or the bestowing as many upon lewd and profane Comedies, or the devoting good part of the Day, and perhaps all the Night, to Cards and Dice, the mischievous Effects of which Games are too often notoriously visible, not only in the Loss of Time and Money, but also in the Cheats and Frauds, the Rage and Passion, the Oaths and Imprecations, the Quarrels and Disorders with which they are attended.

IV. & V. As for the two last Advantages before mentioned, that of Authority over your Servants, Tenants and Dependents, and that of Reputation, which your Wealth and Honour procures you, not only with them but with others, I shall joyn both these together, and briefly remind you what Improvement is to be made of both. The Interest you have in other People, either by the Support or Favour you afford them, or by the Esteem or Affection they have for you, may

may be used to very good or abused to very bad Purposes, as you are well or ill disposed. And the greater Interest you have upon either of these Accounts, you are thereby capable of doing either the greater Good or the greater Mischief in the World. For the Words and Actions, the Counsels and Examples, of the Rich and Honourable, of what kind soever, have no small Force to draw almost all sorts of Persons into the Observance or Imitation of them. In all the Conduct of your Lives, which comes under the View and Notice of Men, you can neither be vicious nor yet virtuous to yourselves alone; either of which Ways you take you carry many with you.

How desirable then is it that you be sincerely and eminently good, not only for the securing and promoting your own Happiness, but also that by the Authority and Influence, the Esteem and Reputation you have in the World, you may propagate Religion and Virtue among all that have any Dependence upon you or Respect for you, and powerfully contribute towards the making them good and happy as well as your selves. On the other side how pernicious will it be both to your selves, and the World round about you, if by the Irregularity of your Lives you give Countenance and Encouragement to Sin and Vice, corrupt the Manners of the Places and Times in which you live, and not only ruin and destroy your own Souls, but bring upon your selves the accumulated Guilt of destroying many others.

Let me therefore beseech you to use and manage all the Power and Influence you have in such a manner, as may give you the Opportunity of shewing a more illustrious and a more generally beneficial Piety than that of ordinary Persons, a Piety which is not confined to the Endeavours of correcting and improving your selves only, (which is
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the utmost that many Persons of a lower Rank can attain to) but which may conspicuously shine forth in promoting the general Virtue, and securing the common Felicity (so far as is possible) of all that are round about you, or any way related to you. While meaner Persons can only reform themselves, and grieve and lament at the Vices of the Age, it is in the Power of our Nobility and Gentry utterly to discountenance them, and bring Religion and Virtue into Reputation. When a vulgar Sinner repents he may make *Joy in Heaven*, and rejoyce himself to see Piety flourish upon Earth; but for the most part the utmost he can do in so worthy a Cause is to add one to the Number of good Men: Whereas you that are in the upper part of the World may, by a Zeal for Godliness proportionable to your Advantages, encourage, support, and propagate it, within the whole Sphere of your larger and more prevailing Influence; and being bright Examples thereof yourselves you will be followed by Multitudes, not only of those that hope such Imitation will recommend them to your Favour, but of those also who think it their Honour to form their Manners by the Rules and Patterns the Men of Quality are pleased to set them.

According to that historical Remark *Solomon* gives us, *Eccles.* 9. 14. the Poor Man's Actions, though never so wise and beneficial, are neither much heeded nor long remembred. But the Examples of those truly noble and honourable Persons, in whom Greatness, Wisdom and Goodness are united, do commonly work marvellous Effects, and carry all before them. They often change the very inward Springs and Principles of Men's Actions, and by the Divine Blessing make them sincerely good; or if they have not Force enough to do that, they outwardly bind them to their good Behaviour,

haviour, and mightily suppress that open Impiety, Profaneness and Immorality, into which many would otherwise break forth.

It has been frequently observed, that wherever an eminently pious, prudent, and virtuous Gentleman hath the Seat of his Residence, not only his own Family and Domesticks, but the Generality of the Inhabitants in the Town or Parish where he lives, and the Places adjacent, grow more sober and regular, better Christians, better Subjects, and better Neighbours, by the efficacious Instructiveness of his Conversation, and the powerful Influence of his Example. And though perhaps he has no coercive Jurisdiction or Authority as a Magistrate, to chastise Wickedness, and encourage Religion and Virtue, by the impartial Execution of our good and wholsom Laws, yet there usually appears such a Majesty and Sweetness in his wise Discourses, his kind Advice, his generous and obliging Behaviour, and all his Praise-worthy Actions, both Religious and Civil, as do conspicuously represent Piety and Loyalty, Justice and Charity, Humanity and Peaceableness, Temperance and Sobriety, and all other Virtues, in their delightful Amiability, Beauty and Ornament, so as not only to command, but even to charm Men into the Love and Practice of things so excellent, and so advantageously recommended. But the contrary Effects are visible where the great Man in the Neighbourhood is either atheistical and profane, or vicious and immoral, or factious and disloyal, or turbulent and schismatical; his single Example shall have more Force to seduce, poison, and corrupt, than Ten or Twenty of the religious and virtuous, the wise and good, whose outward Quality is inconsiderable, can have to reclaim, reform, or keep in order, those among whom they live.

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By the Instances I have given you may perceive what a general Veneration and Esteem Men are naturally apt to have for your Wealth and Grandeur, and how much it inclines them to a particular promiscuous Approbation and Imitation of you in the Course of your Actions, whether right or wrong. From whence it is easy to infer how much greater Obligations you are under to look well to your Conduct and Example, that the Authority and Ascendant which your Fortunes give you over your Inferiors may be wisely, honourably, and usefully employ'd, for the auspiciously directing, and not the misleading any of them. And as the Influence of your Power is greatest over your own Servants, so it well becomes those of you who are Masters of a large Family to take the more Care to promote the Piety and Virtue, as well as to maintain the Splendor of your numerous Retinue, since they are, or ought to be, God's Servants as well as yours; so that, properly speaking, how much soever your Wealth and Dignity have exalted you above them, you and they are but Fellow-Servants to one great and supream Master, only in different Ranks; he allows you, after the manner of Stewards, to have many under you to do the inferior Business, but still they are his Servants more properly than yours, and must therefore have not only Liberty and Leisure to serve him the common Lord of all, but just and fit Encouragement so to do. Let it also be remember'd, that the more faithful and diligent they are in the Service of God the better Servants they will prove to you. It is your very Temporal Interest to endeavour that they become sincerely religious; and though it be not altogether in your Power to make them so, or to put Grace into their Hearts, yet by virtue of your Authority over them, and the Esteem for you which the discreet, benign, and
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gentle Exercise of that Authority may produce, you have great Opportunities of doing Good to their Souls as well as Bodies. If by kind Words, fair Usage, and Human Treatment, you make their Lives under their State of Servitude as easy as is consistent with the Performance of their Duty and Office, they will pay no small Regard to your good Advice, necessary Admonitions, and reasonable Reproofs, especially when they are enforced by your own good Example. A prudent Care to govern and adorn your Family with a religious, just, and orderly Oeconomy, and in particular with constant regular Hours set apart for daily Prayer, will not only derive a venerable Lustre as well as Blessing on the whole Conduct and Administration of your Domestick Affairs, but may also greatly promote Religion and Virtue amongst all that dwell within your Walls. And if to this there be added your diligent frequenting the Publick Offices of Divine Worship in the Church, and causing your Servants to do the same, such exemplary Piety and Devotion may spread it self in the whole Parish and Neighbourhood where you reside.

The Interest you have towards the making Men good is very great and valuable, and you will do a most acceptable Service to God by obliging all your Dependents to serve and honour him, and by engaging thereunto as many others as you can; for the accomplishing of which no more is ordinarily necessary than that you discriminate between the good and the bad, favouring the one and discountenancing the other, and that you your selves give unto both a good Example. There is hardly any Man who is not desirous to obtain the Favour and Friendship, or at least to avoid the Frowns, of the Rich and Potent, and few will be so disingenuous as to remain incorrigible under the gentle and insinuating, but yet no less forcible Reproof of a great and good Example.

Oh that our Nobility and Gentry would therefore

become more exemplary in the Love of Truth and Goodness, in the Practice of Religion and Loyalty, Piety and Devotion, Temperance and Chastity, Justice and Righteousness, Benignity and Mercy. They would thereby quickly reform this sinful Nation, and make both Church and State to flourish. They would become Publick Blessings, with a prevailing Authority to instruct the World what Way is best to be chosen, and to induce them to walk in it. They would with great Success inform the Ignorant, bring back them that go astray, draw all sorts of Dissenters into the Bosom of our excellently Establish'd Church, confirm and settle the weak and wavering, and reclaim the vicious, perhaps more effectually than the very Clergy, whose Office it is to do this.

The bold Contemners of Religion in this dissolute Age would have it thought a sufficient Reason for their not regarding what we that are the Ministers thereof do say in its Behalf, because (as they tell us) *it is our Trade to defend it, and the Interest of our Profession makes us speak for the Things that we live by.* But they can have no Colour for this Pretence if Persons of your Quality shall strenuously vindicate the Truth and Certainty of the great Matters of Religion, and exemplify their Power and Efficacy, their Benefit and Advantage, their Beauty and Amiableness in your own Lives and Actions. You will also hereby bring God's Ministers into more Esteem, and make them more successful in their publick Prayers, and Sermons, and private Admonitions, and all their Labours for the Salvation of Souls. I may add, that you will greatly contribute, not only to the Reformation of the common People, but of those among the Clergy, whose Lives are not conformable to that holy Doctrine they are obliged to preach, they, as well as the Laity, being apt to be led by your Example. Thus may you become no small Benefactors to the World by effectually countenancing, encouraging, and propagating that Piety and Virtue on which the Welfare of Mankind

kind so greatly depends, and by exerting all the Power you have above others to stop the Contagion of Sin, and the overspreading Deluge of Vice and Profaneness, together with all the lamentable Mischiefs consequent upon them. Thus may you lay a general Obligation on your Country, on the Age in which you live, on Posterity it self, unto which the benign Influence of your good Example may in a long Descent thro' many Generations be happily transmitted.

Since then there are such and so many good Effects of your exemplary Piety, you cannot assume a more just Resolution, or undertake a Design more prudent and necessary for your selves, or more benign and generous towards others, than to learn betimes to be good as well as great, and to employ the green and flourishing Vigour of Youth, in labouring to overcome the Difficulties and Temptations, in the Practice of Religion, to which your Wealth and Secular Dignity may be apt to expose you. Neither can you make a more noble Attempt, than wisely and sedulously to improve all the Advantages of being and doing Good, which the same Eminency of Condition gives you. This will shew you to be indued with that excellent, publick, and heroick Spirit, which will add the highest Glory to your noble and honourable Extraction, when you shall take all possible Care to live well, not only for your own sake, but for the sake of all that are round about you.

Had I not been larger in this Essay than I at first intended, I would have concluded it with divers other Arguments to persuade to the Practice of the Advice here given. But if you will be pleased to read the fourth Chapter of my *Youth's grand Concern*, you may easily apply to your particular Case the general Motives there offered, viz. the Folly and Mischief of a vicious Course of Life, in what Age, or in what Rank of Persons soever it be, and the Wisdom and Happiness of Piety and Virtue, in whomsoever they be found; whether he be old or young, honourable or mean, rich or poor.

All that I will add, as being of more peculiar Concern to you, shall be this, That if thro' a mighty Assistance from above (which will be certainly granted to your fervent and persevering Petitions) you magnanimously overcome greater Difficulties and Temptations than those to which others are exposed, and make a just and suitable Improvement of the Advantages you enjoy beyond others, you shall live more happily upon Earth than even those pious and virtuous Persons ordinarily can who are of a meaner Condition, and shall hereafter be rewarded with higher Degrees of Felicity in Heaven. But if you suffer your selves to be drawn away and prevailed upon by the Temptations incident to your Wealth, and Honour, and Earthly Prosperity, so as wickedly to abuse those distinguishing Blessings, as you will be guilty of greater Ingratitude towards God, and do more Mischief in the World than meaner and more ordinary Sinners, so you must expect, if not to be more miserable in this Life, yet most certainly to endure greater Degrees of Misery and Torment in the Life to come, unless a more than ordinary Repentance prevent those more intolerable and endless Punishments.

'Tis obvious to every one's Apprehension, that no State upon Earth is happier than the Condition of those in whom Greatness and Goodness are auspiciously united, in whom the most valuable intrinsick Excellencies of Wisdom, Piety and Virtue, crown and adorn the external Blessings of Riches and Honour. And tho' it may seem a Paradox to affirm, that the Wealthy and Potent, who give up themselves to a dissolute and vicious Course of Life, are more unhappy in this World than such contemptible Sinners as impious and debauch'd Plowmen and Porters, yet the Case is often really so. For the Vices of the latter are little observ'd, expos'd, or censur'd; but the eminent Station of the former makes their Immoralities, if they live in any, much more conspicuous, staining their Honour, and bringing their Names under deeper Infamy

my and Reproach. Neither indeed have the vulgar sort Power and Opportunity of sinning in so heinous and pernicious a manner as the Men of higher Rank have; and even where they are as bad, according to their small Power, as they can be; their evil Example is not half so injurious to the Publick; and their Guilt is the less because their Education is meaner, and their Knowledge of their Duty not so clear and distinct. Hence it comes to pass that they feel not such sharp and pungent Stings of Conscience and Tortures of Mind, as do often imbitter all the Variety of Pleasures and Delights, which in the Abuse of a large Fortune are eagerly pursu'd, but seldom enjoy'd without a Mixture of disturbing Fears and Doubts concerning the direful Consequences of them.

But whatever be the State of great and prosperous Sinners in this World, their Doom will be most deplorable in the other. When Men turn the Divine Blessings into the Fuel of their Lusts, tho' they may be suffered to flourish a while, God looks upon them with an avenging Eye; and his seeming Connivance in suspending the Effects of Justice is only preparatory to its more terrible Executions. How severe is that Denunciation of St. James against such rich Men as are either covetous and uncharitable Misers, or unjust Oppressors, or sensual Epicures. : *Go to now ye rich Men, weep and howl for your Miseries that shall come upon you. Your Riches are corrupted, and your Garments moth eaten. Your Gold and Silver is cankered, and the Rust of them shall be a Witness against you, and shall eat your Flesh as it were Fire: ye have heap'd Treasures together for the last Days. Behold the Hire of the Labourers, which is of you kept back by Fraud, crieth: and the Cries of them which have reaped are entered into the Ears of the Lord of Sabaoth. Ye have lived in Pleasure on the Earth, and been wanton: ye have nourished your Hearts as in a Day of Slaughter,* St. James 5. 1, 2, 3, 4, 5. And our blessed Saviour speaking to such Consumers of their Wealth in vain Mirth and Voluptuousness, pronounces the like Sentence

tence upon them. *Wo unto you that are rich, for ye have received your Consolation. Wo unto you that are full, for ye shall hunger. Wo unto you that laugh now, for ye shall mourn and weep,* Luke 6. 24. 25. What a sad Exchange will it be to pass from large Revenues and splendid Palaces, furnished with all the Delights of Sense, into the dark and dismal Regions of endless Sorrow? How dreadful will it be to fall from the Top of worldly Prosperity into the lowest Gulph of Hell, and the hottest place in that Lake which burns with Fire and Brimstone? Such were the Aggravations of the Perdition of Babylon, Rev. 18. 6. 7. *Double unto her double according to her Works. In the Cup she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much Torment and Sorrow give her.* When God's more liberal opening to Men the Treasures of his Bounty does only make them run into Excess of Riot, and abound the more in all Extravagance, they are treasuring up the heavier Wrath against the Day of Wrath, and shall at last be made to drink the fuller Cup of flaming Vengeance in that internal Prison from whence there is no Redemption.

On the other side, if in the blessed Mansions above there are different Degrees of Happiness prepared for the Righteous, according to the various Measures and Degrees of their Piety and Virtue; if at the Resurrection of the Dead *one Star shall differ from another Star in Glory,* (1 Cor. 15. 41, 42.) if *he that has received a Prophet in the Name of a Prophet shall receive a Prophet's Reward, and he that has received a righteous Man in the Name of a righteous Man shall receive a righteous Man's Reward,* (Matth. 10. 41.) if the Servant in the Parable that had gain'd Ten Pounds with the Pound his Lord had committed to him was promoted to the Honour and Authority of ruling over Ten Cities, and he that had gain'd Five Pounds had a proportionable Authority given him of being the Governor over 5 Cities, (Luke 19. 16, 17.) in summa, if the more any serve and glorify God in this World, the more blessed shall they be

be in the other; from hence you may take a mighty Encouragement under the Divine Conduct to withstand all the Charms of a tempting and bewitching World, to improve the many Talents committed to your Trust, and to employ your generous Endeavours in the Practice of a most heroick and exemplary Piety, that after you have done much Good upon Earth, your Crown in Heaven may be so much the more glorious and resplendent.

You may indeed be assur'd, that if you can attain even the lowest Degree of Happiness in that immensely rich and durable Kingdom, it will infinitely surpass the highest Temporal Felicity which any of you do or can enjoy. But if you be inspir'd with any true Ambition for the Celestial Glory, why should you not labour to qualify your selves for as large a Share in it as you can be capable of receiving. Doth any Man think that he can be too happy? How can any Christian that *looks for the blessed Hope, and the glorious appearing of the great God, and our Saviour Jesus Christ*, be unwilling to take some Pains to be as like him as he can, when the Reward of his Imitators and Followers will be so vastly great, and proportion'd to the Degrees of their Holiness and Virtue.

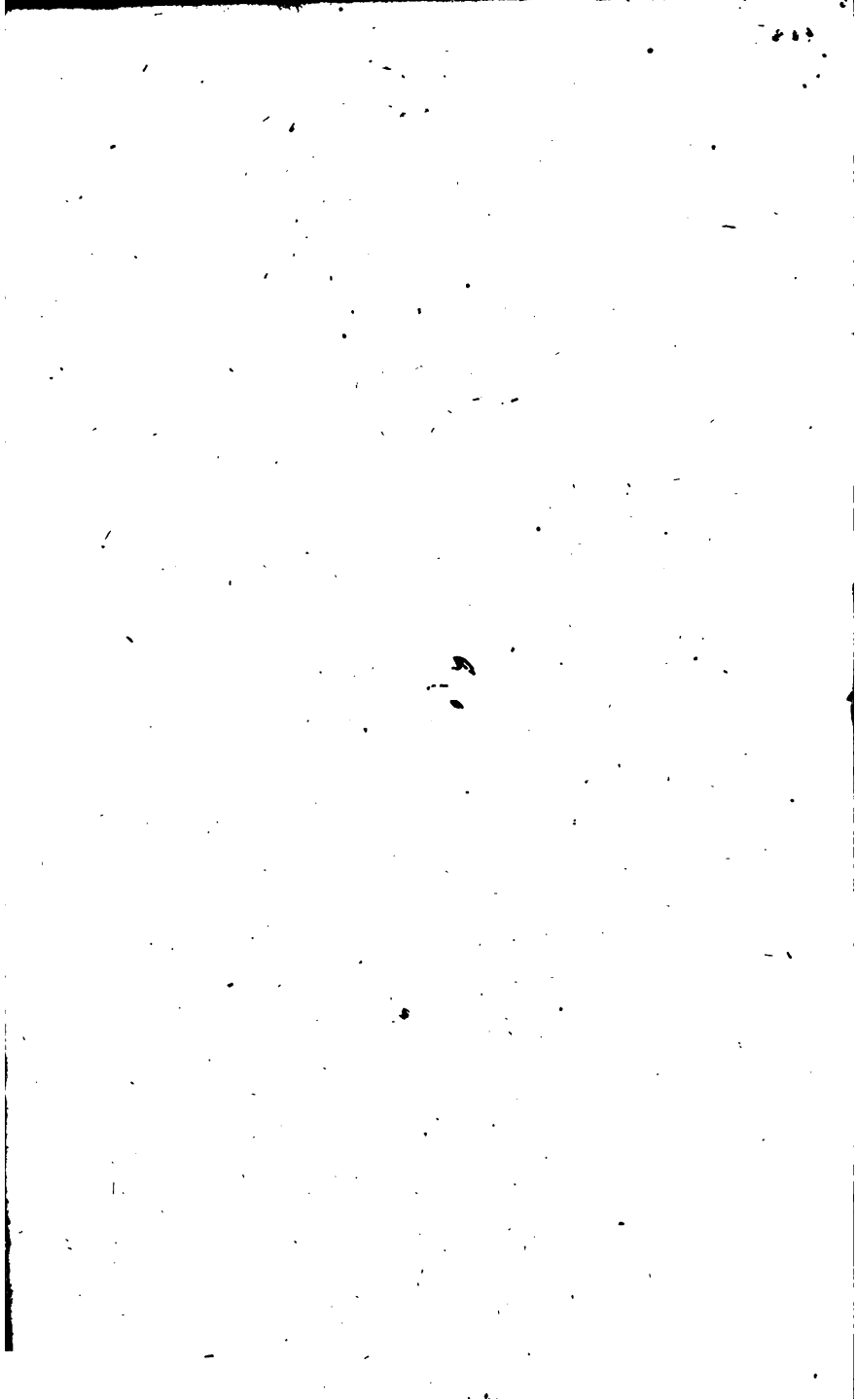
In short, the more Difficulties you meet with in a religious Course of Life, the more noble will be your Victory over them, and your Triumph shall be attended with *a far more exceeding and eternal Weight of Glory*. When the World sets before you the most exquisite and delicate, as well as the most ample and pompous Entertainments of Pleasure, if you can so little value them, and so far pass them by, as to adhere closely to your Duty amidst such Variety of Allurements to divert you from it, this is the Height and Excellency of Self-denial, and will receive a suitable Recompence. When by the Divine Grace you can maintain such a just Empire of Religion and Reason over your Passions, as to keep them cool and unmoved in the midst of glittering and inflaming Objects, when
you

you can rein them in, tho' surrounded with abundance of sensible Enticements, and forbid them taking Possession of those tempting Delights that even run into your Arms, this is such a Conquest as the most high God, and all the blessed Angels and Saints (so far as it shall come to their Knowledge) will for ever applaud.

If moreover an incorruptible Inheritance and endless Joys be the Lot of the Righteous in general ; if those whom Providence has plac'd in so low a Sphere, that they can do but little for the Honour of God, or the Interest of Religion, or the Peace of Human Society ; nay, if so inconsiderable a Person as he that has adventur'd to write and publish this Book be capable of being made happy for ever, how inconceivably blessed shall be the Portion of those pious Noblemen, Gentlemen, and Ladies, who living above the World in the midst of its plentiful Enjoyments, faithfully and diligently improve all their great Advantages by Education, Wealth, Leisure, Honour, Reputation, and Authority, for the accomplishing those excellent and most desirable Ends for which so many and various Talents were committed to their Trust. When they arrive at the Celestial Habitations they shall not only *shine as the Stars for evermore*, but as the larger Luminaries, with a more abundant Lustre and Glory. Oh that this may be the thrice happy Portion of all those of our Nobility and Gentry that shall condescend to read what I have here most humbly offered to their Consideration. Oh that it may be the unspeakable Reward of all others also (according to their several Capacities) of what Rank or Quality soever, that strive by Faith to overcome the World, the Flesh, and the Devil, and by Obedience to the Gospel of Christ, and *patient continuance in well-doing, seek for the truest and highest Glory, and Honour, and Immortality.*

Gloria Deo.





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